

THE  
HISTORIE

OF THE CHVRCH OF  
ENGLAND.

COMPILED BY VENERABLE BEDE  
ENGLISMAN.

*Translated out of Latin, into English.*  
by THOMAS STAPLETON  
*Doctor in Diuinitie.*

You being sometimes strangers and enimies in vnderstanding &c. He hath now reconciled in the body of his flesh thorough death &c. If yet yee continue grounded and stedfast in the faith, and be not moued away from the hope of the gospell, which yee haue heard, which hath bene preached amonge all creatures vnder heauen. Colos. 1.



AT S. OMERS.

For Iohn Heigham, with permission of Superiors.

Anno 1626.



TO THE RIGHT  
EXCELLENT AND MOST  
GRATIOVSE PRINCESSE,

by the grace of God Elizabeth Queene  
of England, France and Ireland,  
Defender of the Faith.

**I**F THE minde of man  
( most gracious Soue-  
rain) in respect of which  
we are made after the  
Image of the Highest, excelled not  
in passing degrees, the lūpe of mor-  
tall flesh, by meanes whereof it vt-  
tereth its naturall functions; if the  
qualities of the one, surmounted  
not infinitely the conditions of the  
other, neither should it seeme worth  
the while to set penne to paper for  
defence of true religion, in these  
perilous times of schisme and here-

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fy,

fy, neither would it be fitting for one of my calling, to commend such labours to the vewe of your Maiestie. For, as in the writting I haue good cause to remember, that *Truth purchaseth hatred*, so in the commending of the same, I can not forget, that a younge scholer and base subiect, attempteth to talke with a right mightie Princeesse & his learned Souerain. Notwithstanding, considering the inwarde man and better portion of my selfe, I haue to comfort me both in the one, & in the other. In the one, in respect of the profit which may arise hereby to the deceiued consciences of my dere coutrymé, your Highnes subiectes, my regard to Gods honour and zeale to the truth doe make me lesse to feare the displeasure that may ensue. In the other your Highnes moste gracious Clemencie and knowen good affection to be enformed of the truth, emboldeneth

deneth me to present particularly to your most Royall Maiestie, that which I publish to the whole Realmes commodity. For as that which the body receiueh, the head first veweth and considereth so thought I most conuenient that the generall history of the realme of England, shoulde first be commended to the Princely head and Souerain gouernour of the same. Againe, the historie in Latin being dedicated by the Author to a Kinge of this realme, one of your most Noble progenitors, it seemed no lesse then dutie, that the translation and new publishing of it, ought to come forth vnder your Highnes protection, succeeding in the Imperiall Crowne of the same.

The matter of the Historie is such, that if it may stand with your Maiesties pleasure, to vewe and consider the same in whole or in part,

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your Highnes shall clerely see, as well the misse informations of a few for displacing the auncient and right Christian faith, as also the way and meane of a speedy redresse that may be had for the same, to the quietnesse of the greater part of your Maiesties most loyal and lowly subiectes cōsciences. In this history it shall appeare, in what faith your noble Realme was christened, and hath almost these thousand yeares continewed, to the glory of God, the enriching of the crowne, and great welth and quiet of the realme. In this History your Highnes shall see, in how many and weighty pointes, the pretended reformers of the church in your Graces dominions, haue departed frō the patern of that sounde and catholike faith, planted first among Englishmen by holy S. Augustin our Apostle, and his vertuous company, described truly and  
fin-

sincerely by Venerable Bede, so called in all Christendome, for his passing vertues and rare learninge, the Author of this History. And to the intent your Highnes intention bent to weightier considerations & affaires, may spende no longe time in espying out the particulars, I haue gathered out of the whole History, a number of diuersities betweene the pretended religion of Protestants, and the primitiue faith of the english church, and haue annexed them streight ioyning to this our simple preface. Maie it please your most gracious Highnes to take a short vew of it, and for more ample intelligence of euery particular (if it shall so like your Highnesse) to haue recourse to the booke & chapter quoted.

Beside the whole history of holy and learned S. Bede, I haue published a short and necessarie discourse

course to meet with the only argument of such as will pronounce this whole booke to be but a fardle of papistry, a witnesse of corrupted doctrine, a testimony of that age & time which they haue already condemned for the time of no true Christianity at all; of such I say, as haue altered the faith we were first Christened in, condemning our dere forefathers of almost these thousand yeares, the Christian inhabitants of your Graces dominions. This I haue done principally in two partes. In the first, by expresse testimonies of holy Scriptures, the Psalmes, the Prophets, and the new Testament: by remouing the objections of the aduersaries taken out of holy Scripture: by the glorious successe of these later 900. yeares in multiplyinge the faith of Christ through the worlde: Last of all, by cleere and euident reasons I haue

proued,

proued, that the faith of vs Englishmen all these nine hundred yeares, coulde not possibly be a corrupted faith, trained vp in superstitions, blindnesse & Idolatry, as it is falsely and wickedly surmised of many, but that it is the true and right Christianity, no lesse then the first six hundred yeares & immediat succession of the Apostles. In the second part, where we gather a number of differences in doctrine, in ecclesiastical gouernement, in the order & maner of proceeding in the course & consequences of both religions, that first planted among vs and so many hundred yeares continued, and this presentlie preached and pretended, I haue shewed by the testimonies of the most auncient and approued Fathers, of the Councils and histories of that time, that in all such differences our faith first planted and hitherto continued amonge vs,

agreeth

agreeth & concurrerh with the practise and beleefe of the first six hundred yeares, the time approued by all mens consent for the right and pure Christianitie. If it may stande with your Maiesties pleasure, to weigh this double truth so clerelie proued, first out of Gods holie worde & euident reason, then out of the assured practise of the primitiue church, your Grace shall quickelie see a readie redresse of present schismes, a compendious quieting of troubled consciences, an open pathe to returne to the faith, without which is no saluation. As we knowe right well, the meaning of your gracious Highnes to be already seriousslie bet to haue the truth tried, and to be sincerelie published throughe all your Graces dominions, so to the ende that this godlie zeale may in your Maiesties most Princelie hart the more be kindled and confirmed,

most

most humblie and lowlie I beseeche the same, to beholde a fewe examples of the most puissant Princes that haue bene in Christendome, which in that singular vertue haue principally excelled.

At what time Princes and Emperours (hauinge certaine hundred yeares fought & striued all in vaine against the light of the gospell and publishinge of Christian religion) began at length them selues to take the sweete yooke of Christ, to submitt their Sceptres to his holie Crosse, and ioyning deuoute humilitie with worldlie policie, began to procure their soules helth, and to prouide for the worlde to come, then the prophecie of Esaie was in them fulfilled, saying to the church of Christe. *Beholde I will stretche out mine hande to the gentils; and sett vp my token to the people. They shall bringe thee thy sonnes in their lappes,*

*and*

*and cary their daughters vnto thee vpon their shoulders . For Kinges shall be thy nursing Fathers , and Queenes shall be thy nursing mothers . They shall fall downe before thee : &c.* Then their chiefe endeuors and principall care hath bene , to maintaine the only Catholike faith in their dominions, and to chafe estefoones all schismes and heresies that from time to time sprāge vp amonge them. Constantin the great (worthely so called for sondry respectes) the Arrian heresy arising vnder him, laboured by all meanes possible and seemely to his princelie vocation, to quenche the same. For this purpose, first he directed that learned & vertuous Father Osius Bishop of Corduba in Spayne to the churches of Ægypt, where the terrible tragedy of that hainous heresie beganne, with his letters of exhortation to reconcile them againe, which were diuided in mat-  
ters

Niceph.  
lib. 2. cap.  
12.

ters of the faith. He wrote also to Arrius him selfe, and Alexander the Bishoppes of Alexandria, persuading with them to come to agreement and accorde. After (all this suffising not) at the motion and order of the vertuous Bishops of that time, and by their ordinarie meanes, he caused the truth of the controuersie to be inquired, examined, and discussed in a full and generall Councell helde at Nice, where he presented him selfe, bearing the charges of the Bishops that dwelled farre off. After this councell accordinge to the determination of those holy Fathers, for quieting the church, he banished Arrius, Theognis, Eusebius of Nicomedia, and other masters of that secte. He talked also and commoned with Acesius a Bishop of the Nouatians, labouring to winne him againe to the Catholique church. Being troubled also

Cap. 123

In præfat.  
Nic. Con.

Niceph. lib.  
8. cap. 14.

Idem li. 7.  
cap. 41.

also with Donatus and his complies breeding then a new secte in Christes Church, against Cæcilianus their lawfull Bishop, he wrote vnto Melciades then Pope of Rome to decide the matter, and directed a commission out of his owne Courte for the better expedition of the same. Thus laboured that vertuous and Christian Emperour Constantin the great, to maintaine the vnitie of Christes Church, and to abolish all heresies in the Prouinces of the whole worlde the subiect vnto him. This glasse he lefte to his posteritie other Christian Princes, to looke vpon.

Hist. tri-  
part. libr.  
3. c. 13.

Valentinian the first, the next Catholike Emperour of any continuance after Constantin, so earnestlie rendred the Catholique religion, that when Valens his brother, the Arrian Emperour of the East, demaunded aide of him against

gainst the Gothes, then breaking in to the Romain Empire, he answered, that being an heretike, it could not stande with his conscience and religion for to helpe him: fearing worthely the checke that God by the mouth of Iehu gaue to Iosaphat Kinge of Iuda, for aiding the Apostata & Idolater, Achab, Kinge of Israell. Theodosius successour of Valens in the East, called also the great for his worthie and princelie qualities, for the maintenaunce of the Catholique faith of Christes Church, published an edict against the Arrians and the Manichees, whereby he embarred them all manner of assemblies, preaching or teaching, banished them out of cities and places of resorte, commaunding also no man should companie with them. Againe the same Emperour after much disputations and conferences had with the Arrians, per-  
ceauing

2. par. 12.  
& 33.L. Omnes  
Verit.  
Cod de  
he. & ma-  
nich.

ceauing at length by the aduise of Sifinnius, they agreed not amonge them selues, nor approued the learned writers in Christes Church before their time (both which great faultes are euident in the principall promoters of this new pretended religion) vtterlie to extinguish all heresie, and for a finall extirpinge of schisme, he with Gratian commaunded expresselie, that such doctrine and religion only should take place, as Damasus, then Pope of Rome, taught and allowed.

Socrates  
lib. 5. c. 19  
Sozome-  
nus lib. 1.  
cap. 17.

Honorius and Arcadius sonnes to Theodosius, folowed the godly steppes of the vertuous Prince their Father. Thereupon Arcadius by the stoute aduise of Chrysostome, would not graūt to Gainas a famous Scithian capteine vnder him, one poore corner in all the east to practise his Arian profession in. Honorius likewise, hauing information  
of

of the horrible scismes of the Donatists in Africk, directed in comission ther, Marcellinus to be present at a generall assembly in Carthage of the Catholike bishops and the Donatists, as it appeareth by the conferce of that assembly, yet extant in the workes of Saint Augustin. Tom. 73

How diligent Theodosius the second, next successor to the forsaid Emperor, was in extirpating the heresy of Nestorius, and in setting forth the right doctrine touching the Godhead of the holy Ghost, against Macedonius and his scholers, the writings of Cyrillus ad Reginas, and to Theodosius him selfe do euidently declare:

After these Marcianus the Emperor with that vertuous princes Pulcheria, laboured diligently to extinguish the heresie of Eutiches, as it may appeare by sundry epistles of learned Leo, then Pope of Rome, soliciting often the Emperour therto: and

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by

by the actes of the fourth generall  
councell of Chalcedon. Which not  
long after him Iustinus the Empe-  
rour, with such Christian zeale de-  
fended, that he caused Seuerus the  
schismaticall bishop of Antioch, to  
haue his toung cut out, for the daily  
blasphemies he vttered against that  
councell. Iustinian also his successour  
caused al the hereticall bookes, and  
writtinges of the saied Seuerus and o-  
ther to be burned, and made it death  
to any that kept or vsed, any such  
books. The Christian zeale of this  
Emperour toward the maintenaunce  
of Christian religiō, is declared in the  
fift generall council kept at Constan-  
tinople against sundry heresies. Pro-  
copius commending the earnest and  
vertuous zeale of this Emperour wri-  
teth, that he would neuer admit Geli-  
merius a valiaūt Captain & one that  
had done him noble seruice, ioyning  
with Belisarius in the warres against  
the

Niceph.  
lib. 17. c. 2

Cap. 9.

Cap. 27.

De bello  
Vandalico  
lib. 4.

the Wandals, vnto the order of his  
Nobilitie, because he was infected  
with the Arrian heresie.

Such hath alwaies bene (most gra-  
tious Soueraigne) the vertuous zeale of  
the wisest and most politike Princes  
to extirpat heresies and false religion  
out of their dominiōs, knowing right  
wel that none are beter subiects to the  
Prince, then such as most deuoutly  
serue almighty God. And againe, that  
nothing more highly pleaseth God,  
then that a Prince do further and set  
forth, the true seruice & worshiping  
of him. Such an one was Kinge Da-  
uid, of whom therfore God said. *I  
haue found David a man according to my  
harts desire.* And these Emperors here  
specified, as they most tēdred the set-  
ting forth of true religion, and abo-  
lishment of the false, so prospered  
they most of al other in worldly res-  
pects. For as vnder Constantine the  
great, first by vs mentioned, the Em-

Procopius  
lib. 1. 2. 3.  
& 4.

pire most florished, and was the first placed in the East, the cyte of Byzāce being then magnificētly enlarged, & called Constantinople of that most mighty Emperours name, as he had diuers & most glorious conquests against the tyrans Maxentius, Licinius & other forrain barbarous enemies, so (to let passe the other) Iustinian the last of vs mentioned was he that most gloriously restored again the Maiesty of the Romain empire, then almost fallē flat downe, chasing the Vandals out of Afrike, cleering Italy and the west empire of the Gothes, extinguishing vtterly the Hūnes in Grece, and hauing most noble victories against the Persians.

Lōge it were particularly to discourse vpon the Princes of euery singular prouince in Christendom, and to notify vnto your highnes, the zeale, diligence, and endeavour of eche one in extirpating heresy and schismes. Yet to the entent it may appeare that the

one Imperiall Crowne of Christendom being parted into seuerall realmes and dominions, the zeale of eche one in the particular prouinces, was no lesse to maintaine the vniūty of Christes church, then when the whole was vnder the monarchie of one Empire: May it please your most gracious highnes to call to remembrance, that this Christian and godly zeale hath bene in the princes of seuerall countries so glorious and eminent, that in respect of the same, most honourable titles haue ben appropriated to the royall Crownes of such personages.

To the Imperial Crowne of your Maiesty, the Noble and glorious title of defender of the faith, hath bene of late yeares annexed, and perpetually geuen by the see Apostolique, for the most godly and lerned worke of your Highnes moſte noble progenitor Harry the Eight,

Michael  
Ritius Nea-  
politanus.

in defence of the seuen holy Sacraments of Christes church ( of which the scholars of Geneua haue taken away fiue ) and against the wicked heresies of that lewde Apostata Martyn Luther. To the crowne of Spayne, for the great zeale of kinge Alphonsus in extirping the Arrian heresy, aboue 800, yeares past, the title of Catholike was annexed, & cōtinueth yet hitherto vnblemished. To the crowne of the frenche kinge, for the passing zeale of those princes ( namely of Clouis the first Christian kinge, of Charlemain, of Philippe surnamed Auguste ) in extirping heresies from time to time out of their dominions, the title of most Christian, hath also ben appropriated, from the time of Pipin and Charlemaign his Sonne hitherto.

Though I abstaine (to auoide prolixitie) the farder recitall of particular Princes, yet may it please your  
most

most excellent Maiesty fauorably to attend to one or two examples more, for the extirping of the heresies of Iohn Wicleff and the Boherns, containing in many pointes the doctrine now preached, for the very true world of God.

In the history of Polidore we read of that Noble prince, and of most worthy memory Henry the fiste, one of your highnes most noble lineall progenitours, that hauing called a Parliament, and decreed therein a voyage into Fraunce for recouery of his right, the mony being gathered, souldiars pressed, all thinges prepared for that enterprise, yet the generall councill of Constance beinge then appointed, he stayed his priuat quarell for Gods cause, directed his legats vnto the Councill, expected the end thereof, and in the meane while appeased the rebellion of Iohn Oldecastle, labouring by  
force

force and disobedience against his So-  
uerain (as the new Wiclifs do present-  
ly in Fraunce and Scotland, to main-  
taine the heresy of Wicliff, and pro-  
nounced traitours al the adherents of  
that wicked sect. By this speedy dili-  
gence of that gracious Prince, both  
that heresy was then quailed in your  
Highnes dominions, and (as Po-  
lidore noteth) the Noble victories of  
that valiaunt prince ensued: God  
vndoubtedly prospering his affaires,  
who had preferred the quarell of  
him, before his owne prepared voi-  
age.

It is now a hundred yeares and  
more, sence the time that the king-  
dome of Berneland, being greuously  
mangled and almost destroyed with  
ciuil sedition, through the schismes  
and heresies planted there by the  
same Wicliff and Huffle, was offred  
of the people it selfe to the king of  
Poole Vladislaus, to haue and rule it

as his owne, setting amōg them some  
quiet order of gouernement. But bi-  
cause of the heresies the preuailing, it  
was of that vertuous Prince vterly re-  
fused: Yea warre also was threatened  
vnlesse they agreed, and reconciled  
them selues to the Catholike church.

If it may like your most excel-  
lent Highnes, after the patern and  
examples of these most puisant and  
vertuous Princes, to proceede in  
your most gracious meaning to the  
publishing of the true Christian faith  
(which is but one, and not new)  
through your graces dominions, as  
all Christendome hartely wisheth,  
the vew and consideration of this  
present history, a worthy and most  
authenticall witnesse of the first  
and true Christian faith, planted  
in your Graces dominions, with  
that which is annexed to proue  
it a right and vncorrupted faith,  
shall not a litle (I trust in God,

in whose hands the hartes of Princes are ) moue and farder your highnes vertuous intent, to the speedy atchieuing of that it desireth. For faith being one ( as the Apostle expressely sayeth ) that one faith being proued to be the same which was first graffed in the harts of englishmen, and the many faithes of protestants being found different from the same, in more then fourty cleare differences gathered out of this present history ( which reporteth not all, but a few by occasion ) it must remaine vndoubted, the pretended faith of Protestants to be but a bastard slippe proceeding of an other stocke ( as partly of old renewed heresies, partly of new forged interpretations vpon the written text of Gods word ) and therefore not to be rooted in your graces dominions, lest in time, as heresies haue done in Grece and Afrike, it ouergrowe the true braunches in the naturall tree, consume

sume the springe of true Christianity and suck out the ioyse of al right religion: leauing to the realme the barke and rine only, to be called Christians. Which lamentable case the more euery Christian hart abhorreth, and your highnes most gracious meaning especially detesteth, the more it is of vs your highnes most lowly & loyall subiectes to be wished and daily to be prayed for, at the dreadfull throne of Gods deepe mercy, that it may please his goodnesse so to direct the harte of your highnes, so to inspire with his heauely grace the most gracious meaning of your Maiestie, that it may wholie and perfectlie be bent to the restoring of the one Catholike & Apostolicall faith of Christendom, to the extirping of schisme and heresie, and to the publishing of Gods true seruice. Al to the honour of almighty God, to the contentation of your Maiesties pleasure, and to the welth

welth of your graces dominions.  
The which God of his tendre mercy  
through the merites of his deare Son,  
and intercession of all the blessed  
Saints in heauen, graunt.

Your Highnes most low-  
ly subiect, and bounden  
orator, T. S.

DIFFE



DIFFERENCES BETWEEN  
THE PRIMITIVE FAITHE OF  
England, continewed almost these  
thousand yeres, and the late preten-  
sed faith of Protestants: gathered  
out of the History of the church of  
England, compiled by venerable  
Bede an English man, aboue eight  
hundred yeares past.

**B**Ecause if the faith first planted amonge vs  
englishmen, was no right Christian faith at  
all, then Protestants (if their faith be right)  
are now the Apostles of England, let vs con-  
sider what Apostolicall markes we finde in our first  
preachers, wanting in Protestants.

1. S. Augustin our Apostle, shewed Signum A-  
postolatus sui in omni patientia in signis & pro-  
digiis: the token of his Apostleship in all patience, in  
signes and miracles, as S. Paule writeth of himselfe  
to the Corinthians, whose Apostle also he was. And of  
such miracles wrought by our Apostle S. Augustin, and  
how Ethelbert the first Christian king of englishmen,  
was thereby induced to the faith, the first booke, the  
36. and the 31. chapters. Item the second booke,  
the second chapter do evidently testifie. Miracles in  
confirmation of their doctrine protestants haue as yet  
wrought none.

2. Cor 12

A&amp; 4.

2. In the primitive church of the Apostles, we read *Credentium erat cor vnum & anima vna*. The multitude of them that beleued, were of one harte and of one minde. How much our Apostles tendred this vni-ty, it may appeare in the second booke, the 2. Chapter, where they labour to reduce the olde Britions, to the vni-ty of Christes Church. Nothing is more notorious in Protestants, then their infamous disension.

Joan. 20.

3. Our Apostles and first preachers, were sent by an ordinary vocation, as Christ was sent of his Father, and of him the Apostles. The historie reporteth their vocation in the first booke, the 23. chap. Protestants haue first preched their doctrine without vocation or sending at all, such as the church of Christ requireth, as it is other where at large proued.

A&amp; 5.

4. If this enterprise be of men, sayed Gamaliel of the Apostles preaching, it shall perish, but if it be of God, it shall not perish. Our faith of England hath continued 900. yeres and vpward. The Protestants faith is already chaunged from Lutheran to sacramentary, in the compasse of lesse then 20. yeres, and their primitive faith is losse, Luther being now accompted a very papist.

Heb. 11.

Rom 1.

5. S. Paul sayeth. *Fides sperandarum substantiarum*. Faith is the grounde or substance of thinges to hoped for. And againe, that the iust man liueth by his faith. Such faith putteth thinges, by the belese and pra-ctise whereof we may be saued. Such a faith our Apostles taught vs. Our Crede, our Sacraments, our lawes and ecclesiasticall Canons receaued of them do wit-nesse. The faith of Protestants is (as I may so saye) *ablatum substantia rerum*. A substance or masse of thinges taken away & denied. It is a negatiue religion, it hath no affirmatiue doctrine, but that which catho-likes had before. Al that is their own, is but the demall of ours. This other where is proued, and may also pre-  
sently

sently appeere by the differences which folow in doc-  
trin betwene them and vs.

## Differences in Doctrine.

6. Our Apostles saied masse. In the first booke, the 25. Chap. it is mentioned. Item of their successours in the fourth booke the 14. and 22. chap. Nothing is more horrible in the sight of protestants then the Masse.

7. In the Masse is an externall sacrifice offred to God the Father, the blessed body and bloud of Christ him selfe. In the fiste booke the 22. chap. this doctrine is ex-pressely reported. This semeth an extreme blasphemy to Protestants.

8. This sacrifice is taught to be propitiatory, in the 4. booke, the 22. chap. Protestants abhorre utterly such doctrine.

9. Of confession of sinnes made to the priest, the fourth booke doth witnesse in the 25. chap. and 27 chap. This sacrament in the faith of Protestants of our coun-try, is abolished.

10. Satisfaction, and pennaunce for sinne enioyned, appereth in the fourth booke the 25. chap also: which in like maner the court of Protestants admitteth not.

11. Merit of good workes in the history is esteemes iustified. In the 4. booke the 14. and 15. chap. This do-ctrine semeth to Protestants preiudiciall as they say, to Gods glory, but in deede to their licentious liberty.

12. Intercession of Saints Protestants abhorre. The pra-ctise therof appeareth in this history in the first booke the 20. chapter, before we had the faith, and in the 4. booke the 24. chap. after the faith receaued.

13. The clergy of our primitive church after holy or-  
ders taken, doe not marry. In the first booke the 27. chap. Now both after holy orders, and vnto the con-  
rary.

trary priestes do mary.

14. In our primitive church the vow of chastitie both of men, and women was thought godly & practised. See the history the 3. booke the 8. and 27. chap. the 4. booke the 23. chap. and in many other places. Such vowes now are broken, are esteemed damnable, are not so much as allowed in suche as would embrace that perfection commended in the gospell, and vniuersally practised in the primitive church of the first 5. hundred yeares.

15. Such monkes and virgins liued in cloister, in obedience, in pouerty. It appeareth through out all the three last bookes of the history. Namely in the 3. booke the 8. chap. and the 4. booke the 6. chap. All such cloysters and orders, the religion of Protestants hath overthrowen, as a state damnable and wicked.

16. Prayer for the dead, dirige ouer night, & Masse of Requiem on the morning, was an accustomed matter in our primitive church. Witnesseth this history the 3. booke and 2. chap. Item the 4. booke the 21. chap. This deuotion the sober faith of Protestants, esteemeth as abomination before god.

17. Reseruatiō of the blessed Sacrament thought no superstition in our primitive church, or prophana-tion of the sacrament lib. 4. cap. 24.

18. Howseling before death vsed as necessary for all true christians. As the practise specified in this history witnesseth lib. 4. cap. 24. Protestants vnder pretence of a communion, do wickedly bereaue christian folke thereof.

19. Consecrating of Monkes and Nunnes by the hands of bishops, a practised solemnity in our primitive church. It appeareth in the 4. booke the 19. and 23 chap. Protestants by the liberty of their gospell laugh & scor-ne thereat.

Comme

20. Commemoration of Saintes at Masse time. In the fourth booke the 14. and 18. chapters. In the communion of Protestans such commemorations are excluded as superstitious and vnlaussfull.

21. Pilgrimage to holy places, especially to Rome a much wounded matter of al estates of our countre in our primitive church, the history witnesseth in the 4. booke the 3. and 23. chapter. Item in the 5. booke, the 7. chap. Nothing soundeth more prophane or barbarous in the religious eares of Protestants then such deuotion.

22. Of reliques of holy men, of the reuerence vsed to-wardes them, and of miracles wrought by them the history is full. Namely the first booke the 29. chap. the 3. bookes the 29. the 4. booke, the 6. cap. Nothing is more vile in the sight of protestants, then such reue-rence of Christians.

23. Blessing with the signe of the Crosse, accompted no superstition, but practised for godly and good, in our primitive church, witnesseth the history in the 4. booke the 24. chapter: and in the 5. booke the 4. chapter. In the deuotion of Protestants it is esteemed for magicke.

24. Solemnities of Christian buriall protestants despise and sett light by, terming it a vaine of gentility or heathen superstition. The deuotion of our primitive church was to be buried in monasteries, churches and chappells, as it appeareth in the history, in the second booke the 3. chap. the third booke the 8. chapter and other where.

25. Benediction of the bishop, whereby the superiority of the spirituall pastour ouer the laye, according to the reason of S. Paule, evidently appeareth and is to be read in this history of our primitive Church, in the 4. Heb. 7. booke 12. chap. Protestants confounding all good order, do scorne as this also.

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26. The seruice of the church was at the first planting of our faith, in the latin and learned tounge, as it may appeare in the first booke the 29. chapter, and the 4. booke the 18. chapter. This Protestants haue altered both against due order, and condemning wickedly other partes of Christendom for the contrary.

27. Aultars Protestants haue plucked downe, contrary to the order of our primitive faith: as this history witnesseth in the first booke, the 29. chap. And the second booke. the 14. chap.

28. Aultar-clothes and holy vestements, the prophane faith of Protestants admitteth not. Our primitive church vsed them, as witnesseth the History in the first booke the 29. chap.

29. Holy vessels in like maner, for the due administration of Christes holy Sacraments, protestants both diminishing the number of them, and prophaning the right vse of such as they keepe, knowe none. Our first faith, both had and vsed then. The History reporteth it in the first booke the 29. chap. And in the second booke the last chapter.

30. Holy water Protestants abhorre. Our first faith vsed it. In the history it appeareth. In the first booke the 29. chap.

31. Nothinge is more reuiled of Protestants, then the ecclesiastical censure of the clergy. How, after what maner, and wherefore the church of Christ vseth it, the history disputeth and sheweth at large, in the fift booke the 22. chapter, toward the ende.

32. Our primitive church was gouerned by Synods of the clergie only, in determining controuersies ecclesiasticall. The history declareth this practise in the first booke, the 2. chap. the fourth booke the 5. chap. the 17. chap. and 28. chap. Protestants haue called the determination of ecclesiasticall matters from thence to the laye

laye Courte only.

33. The spirituall rulers of our Primitive church, were bishops and pastours duly consecrated. It appeareth in the History, the first booke the 27. chap. and in the second booke the 3. chap. Protestants haue no such due consecration, nor no true bishops at all.

34. Protestants haue brought the supreme gouernment of the church, to the laye authorite. In the primitive faith of our countrie, the laye was subiect to the bishop in spirituall causes. Peruse the 13. and 22. chapters of the third booke.

35. Last of all, the finall determination of spirituall causes in our primitive Church, rested in the See Apostolike of Rome. This practise appeareth in the second booke the 4. the 17. and the 20. chapters. Item in the fift booke the 20. chap. How farre that See is now detested by the sober religion of protestants, all men do see.

36. To note how differently, the Catholike faith of all Christendom was first planted in our countrie, & how the parted faith of protestants hath corrupted the same, the first difference is cleare herein, that our first Catholike faith we receiued of the see of Rome. This heresy hath begonne by first departing from that See. The Apostles of our faith came from Rome, the messengers of these schismes beganne first by scattering from the See Apostlike of Rome. How we receiued our faith of Rome, the later chapters of the first booke, and the first of the second do testifie.

37. Againe our faith was first preached with Crosse and procession. lib. 1. ap. 25. These heresies first raised by throwing downe the Crosse, and altering the procession therewith.

38. Our first Apostles were monkes, see the first booke, the 23. chap. and the third booke the 3. chap.

The first preachers of protestants haue ben Apostatats. Luther, Oecolampadius, Bucer, Peter martyr, Barnes, Barlow and other.

In postilla  
magna in  
Dom. 1.  
Ad.

39. The first impes of our faith, the first scholers of oure Apostles, were holy and vertuous men. Reade the 26. chap. of the third booke. The broode of Protestants in the very first issue, hath bene so enormous, that Luther the holy Father thereof, confesseth his scholers to be vnder him, farre more wicked then they were before vnder the Pope.

40. The first preachers of our faith liued Apostolically in voluntary pouerty, as the history reporteth in the first booke the 26. chap. This Apostolical perfection Protestants houlding the selues for the Apostles of England, neither practise them selues, neither can abide in other.

41. As touching the effect and consequence of both religions, our faith builded vp monasteries and churches, as the history reporteth in the first booke the 23. chap. in the third booke the 3. and 33. chap. Item in the fourth booke the 3. chap. Protestants haue thrown downe many, erected none.

42. By the first Christians of our faith, God was both serued day and night, as in the fourth booke the 7 chap. it is expressely mentioned. Protestants haue abolished all seruice of God by night, and done to the deuill a most acceptable sacrifice.

43 By the deuotion of the people first embracing our catholique faith, much voluntary oblations were made to the church, as in the first booke the 27. chap. it appeareth. By the receblesse religion of protestants, due oblations are denied to the church.

44. Princes indued the church with possessions & reuenues, moued with deuotion and feare of God. The losell lewdenes of protestants, haue stirred Princes to take

take from the church possessions so geuen.

45. Last of all, our first faith reduced the Scottishmen, liuing then in schisme, to the vnitie of the Catholique church. This late alteration hath remoued them from vnitie to schisme.

46. Al these differences touching doctrine and ecclesiastical gouernement, are proued to concurre with the belese and practise of the first six hundred yeares, in the second part of the Fortresse of our first faith set forth presently with the History.

## PRIVILEGIUM.

**E**T priuati & Brabantici Regie Maiestatis Consilij diplomate cautum est ne quis infra quadrieniu proximum, Historiam ecclesiasticam gentis Anglorum, Authore Venerabili Beda Presb. a Thoma Stapletono in Anglicum sermonem versam per omnes Burgundicæ ditionis regiones imprimat aut alibi impressam distrabat aliter quam eidem Thomæ videbitur, sub poena in Diplomate constituta. Datum Bruxellæ. 20. & 23. Iunij. 1565.

Subsig.

Bourgeois.

Facunwez.

## THE PREFACE TO THE READER.

Mat. 13.



HE kingdom of heauen is compared in holy scripture (christia Reader) to a merchant aduenturer, which seeking & tra- uailing to find precious stones, hauing at length found out one of singular & most excellent value, goeth & selleth all that he hath to buy that one. What this singular and most excellent pearle is, whereunto the kingdom of heauen is compared, if we weigh and ponder diligently, we shall finde it to be no other thing, then Faith in Christe Iesus, whereby the kingdom of heauen is vndoubtedly purchased. This pearle is of price so singular, and of value so excellent, that to get it, we sell all that we haue, we renounce the worlde, the flesh and the diuell, with all the pompes thereof, we cleaue onely to this, we professe to lyue and die in it. This precious pearle of Faith, this singular iewel of true beleefe, this heavenly treasure of the right knowledge of God and of his commaundements, as all nations at one time receyued not, (God of his secret and right iustice suffering the the nations to walke on their wayes) but in seuerall ages, and by seuerall meanes, as, and when it pleased God, was opened and made manifest, so haue all nations not only for that, solde all which they had, yelding and submitting them selues onely and wholly thereto, but also haue stedfastly & assuredly cleaued vnto it, haue by longe succession preserved it, and enioyed it.

Mat. 14.

If any haue in time vtterly lost this most excellent

lent and rare iewel (as we see, alas, all the Southe and almost all the East part of the worlde hath) the cause thereof hath ben, the alteration, and new deuised furbishing of that pearle from the former and naturall shape thereof, first and formest receiued. Such nations and partes of the worlde, as haue in many ages kept, and do yet keepe and enioy this riche and princely treasure, do therefore yet keepe it and enioye it, bicause they continew and remaine in it, after such order and maner only, as they receiued it: bicause they keepe it as they founde it, bicause they continue it, as they begonne it.

Of the first, if we remembre the breaking in of the Vandals into Afrike, about the yeare of our Lorde 400. men soone after infected with the Arrian heresie, if we call to minde the great rage and tumult of heresies, in the Greke Church, Arrians, Macedonians, Eutychians, Monothelites, and a nombre of such other, if we wil trust the reporte and course of hystories thereof, we shall evidently see, that this inestimable iewel of the Christian faith, hath in Afrike and Grece vtterlie ben loste, because they departed from the first paterne deliuered vnto them, bicause they altered the faith first receiued amonge them, briefly bicause they yelded to heresies.

Of the later, if we haue an eye to the vniformity of the Christian faith first receiued in all such countries as yet remaine Christians, with the faith first planted and grassed amonge them, if we looke to Italy, to Fraunce, to Spayne, to the catholike territories of Grece, of Germany, of Swisserland, to the kingdomes of Pole, of Portugall, and of other maine landes in other places of the world

world dispersed, where the precious iewel of this faith is knowen and enioyed, we shall finde that all those countries haue and do therefore yet continew in the same, bicause they varie not from the first faith receiued, bicause they mangle not the iewel geuen vnto them, neither alter the naturall shape thereof; breiefely, bicause they beleue all one thinge, and after one sorte as their first teachers and Apostles beleued and taught them.

For why? They haue well remembred the admonitions of S. Paule to the Corinthians, conuerted by him to the faith of Christ, when he wrote vnto them and sayed, *Vigilate & state in fide.* Watch and stande in the faith. Also to Timothy by him in like maner christened, writing vnto him and saying. *O Timothe depositum custodi, deuittans prophanas vocum nouitates.* O Timothy keepe wel that is committed to thy charge, auoiding prophane nouelties of wordes. And againe to the Colossians, praising them for the faith receiued, *if yet (sayeth he) ye continue stedfast and grounded in the faith, if ye wauer not from the hope of the gospell, which ye haue heard, which hath bene preached in all the worlde.* All Christened Catholike countries haue wel remembred these lessons of the Apostle. And as many as haue remembred and folowed them, haue remained, and do yet remaine in the faith of Christ, haue long enioyed this rare and inestimable iewel, compared to the kingdom of heauen.

As all other countries haue so done, so haue we englishmen also these many hundred yeres, kept and preserued sound and whole the precious perle of right faith and beleefe, as long as we remained stedfast in the faith first plaunted and graffed among

mong vs, as long as we kept that which was committed vnto vs, as long as we wauered not from the gospell first receaued, and vniuersally preached through al the worlde, as S. Paule willeth vs. But after we beganne to alter and polish after owne new deuises, this auncient perle so long kept among vs vniuersally made of and esteemed, after we forsooke the first patern of the Christian faith deliuered vnto vs, we haue fallen into plenty of heresies, from one heresy to an other, from Lutheran to sacramentary, and so forth, we stande also in daunger to fall (as other countries haue done before vs) from a false faith, to no faith, from heresy to paganisme.

Which lamentable and dreadfull state, to the entent we may by the example of other countries, and by the aduertisement of the Apostle beware and eschew, to the entent we leese not vtterly in time, this inestimable treasure of our Christian faith, that we may remembre, *vnde exciderimus*, from whence we haue fallen, I haue thought good to put thee in minde (Christian Reader) of this precious iewel of our faith in Christ, what, and of what maner it was, when we first receiued it, how, and when we came by it, what force and authoritie it ought to beare with vs; and last of all, how farre and wide it varieth from the pretended false faith of these wicked dayes.

As touching the former pointes, what the faith first planted among vs englishmen was, how and when we receiued it, bicause it is a matter historical, in an History you shal reade it. As concerning the later pointes, of what authoritie the faith then planted ought to be, and how notoriously the false pretended faith of this time, differeth from the

the same, because it is a matter of doctrine, a matter to be tried by learning, in it shall be proved and tried in a treatise by it selfe, as farre as our abilitie serueth. The History which must reporte the faith first planted amonge vs, shall be no story of our owne deuising, no late compiled matter, where both for vncertaintie of things so longe paste, we might be much to seeke, and for the case of controuersies now moued, partiality might iustly be suspected; but it shall be an history written in the fresh remembraunce of our first Apostles, written aboue 800. yeres past, written of a right lerned and holy Father of Chistes church, of a countryman of ours, liuing and flourishing shortly after the faith so planted amonge vs. Of the Author of this History, and of the matter therof we shall presently speake, if we first admonish thee gentle Reader, that touching the treatise to fortifie this faith, and therefore called, *A Forresse of the faith, first planted among vs englishmen. &c.* And concerning al that therein shall be treated thou take the paines to read the Introduction or first chapter therof. In it thou shall see what the whole containeth, what is of thee to be looked for, and of me to be performed.

Touching the author of this History, he was a countryman of ours borne in the Northe countrie, by Weimouth not farre from Dyrham. He flourished in the yere 730. He was a man of great learning and vertu, much reuerenced not only at home, but also throughout al Christendom, euen in his life time, and much more after his death. Of his rare lerning and knowledge his writings yet extant, are a clere and sufficient testimony. The Protestants of Basill haue of late yeaes set forth his

*Of the Author of this History.*

his whole workes now extant, in eight tomes containing four great volumes. In them it appeareth, that S. Bede was a man vniuersally sene in all good lerning, as well of humanity and philosophy as of diuinity, expert of the tounge, ready in holy scriptures, and perfectly conuersant in the olde fathers.

He was so great a follower of S. Augustin (the worthyest pillar of the church since the Apostles time) that his commentaries vpon holy Scriptures both of the olde and new Testament, are almost worde for worde out of S. Augustin. He was so diligent a reader of that lerned Father, that whereas in the wordes of S. Augustin, no perpetual commentary vpon the Epistles of S. Paule being extant, and yet that worthy Father, in diuers places of his lerned workes, hauing by occasion touched & expounded every text of those epistles, *Venerable Bede* for the great profit of his posterity, as a man borne to edifie Christes Church, hath so gathered those scattered places out of the mayne sea of S. Augustins workes, that placing them in order & fashion, he made a iust and full commentary vpon al the Epistles of S. Paul, with S. Augustins owne wordes, noting alwaies to the reader, the booke and chapter of S. Augustin, from whence he had taken those places. This worke is intituled *Collectanea Bede*. In which worthy worke, we may doubt whom to maruaile more at or commend, S. Augustin, who had so ofte in his workes treated of S. Paul, and omitted no one sentence vncexpounded, or S. Bede who so gathered into a iust commentary the sayings of S. Augustin, meaning no such thinge.

As S. Bede was a great writer, so he was a continual

*Of his learning.*

*Lib de scri  
ecclesiasti.*

*Hieron. in  
Cata. vir.  
illust.*

*In Ioan. 6.*

*Lib. 5.  
Histon.*

tinuall preacher. His homelies yet extant do testifie, made not only vpon the gospels and epistles of the Sondays throughout the yeare, but also vpon the festiuall dayes of Saintes. They are to be read in the seuenth tome of his workes. These homilies of his, were so highly esteemed that (as Trithemius reporteth) they were openly read in churches, while he yet lyued, throughout our country. Euen as we reade of holy Ephrem, that lerned deacon of Edeffa, that his writinges also were openly read in churches, next after holy scripture. After his death they were receiued of other partes of Christendom, Fraunce especially (as Platin noteth) and are to this daye read in principall festes, with no lesse authoritie and reuerence then the homilies of S. Ambrose, S. Augustin. S. Gregory, and others. Briefely the whole occupation and businesse of this learned man was, to lerne, to teache and to write, as in his owne wordes placed after the ende of this historie, himselfe recordeth. Againe for the more commendation of his lerning, it is to be remembred what lerned scholers he had. Amonge the rest the most famous were (as Polidore specifieth) Rabanus, Alcuinus Claudius, and Ioanes Scotus, not the scholeman, but an other of Saint Benets order. These were all famous and lerned writers, as in Trithemius who hath writen their liues, the lerned may reade. Alcuinus. S. Bedes scholer, beinge sent of Offa king of the midle-englishmen in embassassage to Charlemain the first and most glorious Emperour of the Germans, was for his vertu and lerning retained with the Emperour, and became his scholemaster and instructor in all kinde of good learning. He taught after at Paris, and perswaded the Emperour

Emperour Charlemain to erect there an vniuersity which beginning with that vertuous fountaine S. Bedes scholer and our country man, we see now to what a great riuer it hath multiplied, and how many lerned men these seauen hundred yeares & vpwarde, haue from thence ben deriued. To returne to S. Bede, he had two lerned brothers, *Strabo* an *Haymo*, both famous writers and lightes of the church, as in *Honorius*, *Trithemius*, *Platin*, and other ecclesiastical writers it may be sene. And thus much of his lerning; which who list farther to trie, he may reade his lerned workes, lately set forth (as I saied) and much commended by the protestants them selues of *Basil*. For more satisfying the english reader, I will after the preface, place his whole life shortly written by *Trithemius*, with the enumeration of certain of his workes in his time knowen.

As touching the vertu of holy S. Bede, which properly commendeth an historiographer, & dischargeth him from all surmises and suspicions of false reporting, or poeticall fayning, it may be to any well meaning man a sufficient argument, that euen from the age of seuen yeares (as he writeth himselfe) he liued in a cloyster, and serued almighty God day and night in religion to the last houre of his life, which was the continuance of 55. yeares. At which time he so attended to praier to dayly & howrely seruing of God in the church, to priuat meditations, that (as one writeth) if yee consider his life, yee would thinke he had studied nothing, and againe if ye beholde his studie, yee would suppose he had spent no time in prayer. For his great vertu and modesty he was in his life time called Venerable Bede, as *Trithemius* noteth

*Of his vertu  
th.*

*In via Bede  
as.*

of

In Ioan. 6.

Lib. 1.

of whom also Platina in that sense speaketh, saying. *Beda præter grecæ atque latinæ linguæ doctrinam, quam non mediocriter tenuit, ob religionem etiam atque modestiam Venerabilis cognomentum adeptus est.* Bede was surnamed the *Venerable* for his religion and modesty: beside that he was learned in the Greeke & Latin tounge. Polidore alleaging Bede in the history of our country, citeth him with these titles. *Beda homo Anglus, quo nihil castius, nihil melius, nihil verius, &c.* Bede an english man, them whom none more chaste, none of more vertu, none of more truth, &c. With like commendation and reuerence is he alleaged of his lerned posteritie in all ages.

Tripat. hi.  
lib. 1. cap.  
11. in Ep.

In Ioane 6

In his life time not only at home with his owne countrymen for his vertu and learning was he in high estimation, & in greate credit with the Nobility of our country, but also he was abroad with other Christian princes (being but a monke by profession) in great estimation and much reuerenced. Therefore like as we reade of Saint Antony, S. Hierom, before his time, of S. Bernard & other after him, all monkes and religious men, that in their priuat celles, they had yet a care of publike quyet, and like counsellors of the whole worlde, they moued princes to their duty, so of holy S. Bede we reade the same. For thus Platina reporteth of him. *Cum Africa & Hispania a Saracenis occuparetur, Beda, qui eisdem temporibus fuit, hanc calamitatem literis ad Principes Christiani nominis scriptis, lamentatus est: quo bellum in hostes Dei atque hominum susciperent.* When Afrike & Spayne was taken & helde of the Sarrazens, Bede which lyued in that time, lamented this calamity in letters written to Christian Princes, to the entent that

that they should make warres against the enemies of God and men. Wherein both the vertuous zeale and religious care of common quyet in holy S. Bede appereth, and the authoritie also which he hadd abroad with other Christian princes, is signified. Vnto whō also a litle before his death, in familiar letters he prophesied of the great waste of Europe and the west church, which soone after his death ensued by the Sarazens. For as Afrike by their meanes lost the faith and lacketh it yet, so Spayne of late only recouered the faith againe. Thus much of his learning and vertu. Other particulars of his life, as, where he was borne, how he lyued and dyed, yee may partly reade in his life written by Trithemius, which we haue translated and placed a part after the preface, & partly in his owne words folowing, after the ende of this history.

The Authour of this history being a man of learning and vertu, a countryman of ours, one that writeth the history of thinges done at home, done in his life time, or a few yeares before, the memory of them being yet fresh and new, it shall not nede I trust to persuaude the Reader in many words to geue credit vnto him, in such thinges as he reporteth. Neither may I feare to prefer his authority before the authority or report of any mā that now liueth. For beside his learning and vertu, it is to be considered that he liued in a quiet time, before these controuersies which now so trouble Christendō, were moued. He is an indifferent reporter. There is no suspicion of partes taking, no preiudice of fauouring either side, no feare of affection or misjudgement to be gathered against him. We haue good cause to suspect the reportes of Bale, of Fox

Why the  
Author of  
this History  
is so be  
credited.

of Bacon and such other, which are knowen to maintaine a faction and singular opinion lately spronge vp, who reporte thinges passed many hundred yeares before their dayes. No such suspicion can be made of S. Bede, who lyued aboue eight hundred yeares paste and reporteth the planting of Christian religion among vs englishmen, partly by that which he sawe him selfe, partly by the reporte of such, who either liued at the first coming in of Christianity to our country them selues, or were scholers to such. Who also was no maintainer of any secte or faction, but, liued and died in the knowen common faith of Christendom, which then was, and is now but one.

*Of the manner of the history.*

In this history therefore view, and consider the coming in of Christian faith in to our country, the heavenly tydings brought to our Lande, the course, increase, and multiplying thereof. The vertuous behauour of our forefathers the first Christen englishmen. Peruse and marke the faith which they beleueed, the hope wherein they continued, the charitie wherby they wrought. Their faith taught them to submit them selues to one supreme head in Christes church the Apostolik Pope of Rome, Peters succesor, to whom holy *Matt. 16.* Scripture telleth vs the keyes of the kingdome of heauen were geuen. Their faith taught them all such thinges as are now by Protestants denied, as for the more part we haue out of the history gathered by a numbre of differences placed in the second part of the Fortresse. Their hope and charity so wrought, that our dere country of England hath ben more enriched with places erected to Gods honour, and to the fre maintenaunce of good

good learning, then any one country in all Christendome beside. Gather honnylyke bees out of this comfortable history of our country, not venom like spiders, Reade it with charitable simplicity, not with suspicious curiosity, with vertuous charity, not with wicked malice. As for example, The faete of Saint Gregory described in the second booke the first chapter of this history, reporting how that holy man seing in Rome certain of our countrymen set to be solde in the market, moued with their outwarde beauty beganne to pitie and lament their inwarde foule infidelity, holy Saint Bede writeth diligently as an argument of his great good zeale and tendering of Christes religiō, and construeth it to the best, as no honest Reader can other wyse do. But baudy Bale according to the cleanes of his sprit and holy ghospell, like a venemous spider, being filthy and vncleane him selfe, sucketh out a poisoned sence and meaning, charging that holy man with a most outrageous vice and not to be named. So like an other Nero *Sueton. in Nerone.* (who liuing in lewde lechery would not be persuaded that any was honest) this olde ribauld, as in other stories he practised, maketh this history also (ministring no vn honest suspicion at all, nor geuing colour of vncleane surmising) to serue his filthy appetit and bestly humour. It wil better become the godly reader, and Christian hart to interpret al to the best, for in deede, none can think euill of other, which is not euill himself. Charity sayeth S. Paule, *thinketh no euil, reioyseth not of injury, but is delighted in verity.* Such charity if it had ben in Bale and his felow protestants, we should not now haue had so many lewde lies, and malicious surmises vpon the liues of holy men, as

are to be sene in the workes of Bale, Fox, & other.

In this history it shal be no losse time to peruse the lerned, vertuous, and zelous epistles of certaine Popes of Rome after S. Gregory, as of Bonifacius, Honorius, Vitalianus, and other to the kinges of our country, as wel for the encreasing of Christian faith, as for the extirping of Pelagian heresy, for the due obseruation of Easter, which al Christendom hetherto kepeth, and otherlike matters. While ye peruse this, ye may remembre the lowdelies and flaunderous reproches of protestants, daily preaching and writing, that after S. Gregory al faith was lost, Gods honour was trode vnder foote, al right religion was ouerturned, and that euen by the Popes them selues. Better to bestowe idle houres in such vertuous lessons as this History geueth, and more charitable to note the godly writings of the Popes here also compriled, then to prie out with baudy Bale the euill liues of our superiours, who were they as badde as the Pharises or worse, yet they are to be obeyed by the cōmandemēt of our Sauour in such things as they saye, though not to be folowed in their doings. Truly monasteries beinge now throwen downe, no exāples of vertu & perfection appering in such as now preache and teach, al remēbrance of Christian deuotion would be forgotten, if the helpe of stories were not.

Of the miracles, reported in this History.

As touching the manifold miracles mencioned in this history, note the persō that reporteth them and the time they were done in, to wit, in the primitiue church of the english nation. At the planting of a faith, miracles are wrought of God by the handes of his faithfull for more euidence therof good life in such as newly receiue the faith

is

is more seruent, Visions and working of miracles, accompanie those that liue, in such seruēt goodnesse & perfection. We haue therefore rather more cause to lament the corrupt state of our time, and the colde deuotion of this age, then to discredit the perfect behauiour of our primitiue church, & the miracles wrought therein. *Opera Dei reuelare & confiteri gloriosum est.* It is an honourable thinge to reuele and confesse the workes of God, sayeth the Angel to Tobias in holy scripture. Such therefore as wil thinke the miracles of this history here reported either vncredible, or vnprofitable, & such as might haue ben left out, truly either they must denie the author, or enuie at Gods honour. Such as denie the author, we will not force then to beleue him, we make it not a mater of such necessity or importance. Yet this I thinke I may be bolde to require thē, that they beleue as farr S. Bede, as they do the Actes & monuments of Fox, the storie of Bale, & such other. I thinke it no sinne to match Venerable Bede with any of them in any respect, either of learning, honesty or truth. It may rather fauour of sinne, or at least of wronge iudgement, & great partiality, to beleue Bale, & discredit Bede: the one being notoriously bent to one side: a late knowen naughty man, the other a confessed holy man of al the Latin church. Last of all, the one thought learned only of a few, the other accounted for excellently learned euen of the protestants them selues, namely those of Basile, who haue most diligently, and with much commendation published his workes. But I may seeme to do iniury to that holy man, to compare him with any of our daies, glory he neuer so much of the spirit, or the gospel. To returne therefore to the mat-

Tob. xij

ter no indifferent Reader hath any cause to discredit the miracles reported in this History, if he will haue an eye to the person that writeth, & no small argument for the Confirmation of our Catholike faith, planted among vs englishmen, that at the planting therof, such miracles were wrought. Of this argumēt in the 2. part of the Fortresse, we haue treated more at large, whither I refer the Reader.

Cap. 3.  
That the  
History  
ought not  
to seeme  
vaine or  
fabulous.

If otherwise the History for the often miracles here reported, seeme to any man vaine, fabulous, or vncredible, I earnestly require him diligently to pondre and beare away that which foloweth: First generally in an ecclesiasticall history, in a history written of the Church, in the Historicall narration of matters pertaining to God, to faith, and to Religion, it hath euer so fallen out in al Christian writers, that of miracles much & often mention hath ben made. Who so peruseth the ecclesiasticall histories of Eusebius Pamphilus, and of Ruffinus, the tripartitt history of Socrates, Sozomenus and Thodorer, the history of Euagrius and Nicephorus, he shal finde reported in them strange and miraculous matters touching the lyues of holy men. For an exāple of such, Eusebius reporteth of Narcissus a holy man, that light lacking in the church, al the oyle of the lāpes being spent, he made by prayer well water to serue in steede of oyle, and the lampe light to burne by that. Also of the same mā he writeth, that wheras three men had periured themselves in an accusation against him, eche one wishing to him selfe diuerse plagues and vengauce from God if their accusation were false, eache one had soone after the plague that he wished, falling vpon him euidently and miraculously. The same writer reporteth of an herbe growing

Lib. 6. c. 9.

Lib. 7. c. 18.

growing before an image of our Sauour in Cæstrea of Phœnicia, where also an other image standeth of the woman cured by Christ of the bloody fluxe, which herbe after that by groweth it toucheth the brasen hemme of the Images garment, it cureth diseases of all sortes. Ruffinus in like maner in his ecclesiasticall history, reporteth miraculous things of Spiridion the holy bishop of Tremithunt in Cypres, as that when certain theeves would haue stolen of his shepe, and came to the folde in the night time for that purpose, he found them in the morning fast bounde without any man to binde them. Who finding them in such case in the morning, and vnderstanding the cause therof, *absoluit sermone, quos meritis vinxerat.* He loosed them by his worde, which before had bound them by his merites, saith the History. Againe whereas a certaine friend of his had left with his daughter Ireene by name, a certain pleadg, and the maide minding to keepe it sure hyding it vnder the earth, and dying shortly after, without telling the father any thing therof, the party came soone after to require the pleadg, Spiridion the holy bishop, not being able otherwise to finde it about his house, and seeing the poore man grievously lamenting the losse thereof, went haitely to the graue where the maide lay, & called her by her name. Who straight answering him: he asked her where she had laied the pleadg of such a man, which the maide forthwith told him, and he therevpon founde it and restored it to the party. Thus much and more reporteth the ecclesiasticall hist. of Ruffinus written about the yere of our Lorde. 400. If I should stand vpon the recital of other miracles reported in that history done at the Crosse

Lib. 1. c. 5.

Lib. 1. c. 8.  
10. Lib. 2.  
cap. 2.

of

Histor. vii.  
part. lib. 1.  
cap. 5. 10.  
11. lib.  
7. cap. 5.  
Sozom. lib.  
6. cap. 29.

THE PREFACE

of Christ founde out by Helena, done by a captiue Christian woman in Iberia, done by the scholars of S. Antony the eremite, Isidorus, Moyles, & other. If I should likewise make a particular recital of the miracles mécioned in the tripartit History, wrought by the Crosse of Constantin, of the visions of Amos and Antony the eremites, also of Piammon the monke, of the miraculous cures & prophecies by Ioanes a monke; also of the visions and miraculous cures wrought at Constantinople in the Catholike oratory of Gregory Naziazan, if I should againe touche the miracles wrought by Symeones that famous Anchorer, and of a number of other out of the History of Euagrius and Theodoret, I should passe the boundes and measure of a preface. It shall be sufficient generally (as I sayed) to note, that all ecclesiasticall Histories (such as this History of Venerable Bede is) do alwayes by occasiō intermingle miracles, in the liues of holy men & lights of Christes church. Yea this kinde of writing hath ben thought so profitable and necessary for the church of Christ, for confirmation of the faith, for example of good life, for the glory of God, that the best and most learned writers in Christes church, haue employed their studies therein. Athanasius wrote the life of S. Antony the Abbat: and so much commendeth the knowledge thereof, that in the preface he sayeth: *Perfecta est ad virtutum via Antonium scire quid fuerit.* It is a perfect way to vertu, to know what a man Antony was. Gregory bishop of Nice brother to S. Basill, wrote the liues of holy Ephrem, and Theodorus the Martyr. S. Hierom wrote the liues of Paulus, Hylarion, and Antony monkes. S. Ambrose wrote the liues of S. Agnes

Lib. 7. c. 5  
cap. 22.

Lib. 4. &  
in Philo-  
theo.

The most  
learned Fa-  
thers of the  
first S. C.  
ages haue  
written  
Saints li-  
ues.

Tom. 3.

TO THE READER.

nes, S. Thecla, S. Soter, and Pelagia Martyr, all Martyrs and virgins of Christes church. Eusebius Emiffenus wrote the liues of Genesius, Epiphodius, and Alexander Martyrs of Christes church also. Prudentius wrote in verse the liues and miracles of many Saints. Theodoret that learned bishop of Chyrra, wrote a great book of Saints liues, intituled Philotheus, whereof he maketh often mention in his ecclesiasticall history. Sene- rus Sulpitius, an eloquent writer, of more then twelue hundred yeares past, wrote the miraculous life of S. Martin S. Augustin in his booke *De ciuitate Dei*, among other arguments & tokens of the Christiā faith, reckoneth vp in a set chapter, fōdry miracles wrought at the tombes and reliques of holy Martyrs, especialy of S. Steuen. Breefely, if we will haue an eye to holy scripture it selfe, we find in the foure euangelistes, beside the heavenly doctrine, beside the tydings of our saluatiō, beside the mysteries of our redemption, the miracles also wrought by our Sauour most diligētly expresse, & of the three which first wrote particularly repeated: we finde in the Actes of the Apostles, many miraculous cures, and expulsions of wicked spirits wrought by the Apostles. In the bookes of the kinges likewise, manyfolde miracles and thinges (otherwise vncredible) are reported to be done by Elias and Heliseus the Prophets.

To conclude therefore, this present history of Venerable Bede, this history of the church of England (our dere country) containing in it beside the historicall narration of the coming in of vs englishmen into this lande, and of attaining to the faith of Christ in the same, manifold miracles, and particular liues of holy men, as of Saint Au-  
gustin

Lib. 1. & 3.  
de virg. 1.  
ten in ex-  
hortat ad  
virgines.

In hom. fol  
126.

Lib. 1. cap.  
7. lib. 2.  
cap. 30. lib  
4 cap. 25.  
& 27. lib.  
22. cap. 8.

gustin, Paulinus, Mellitus and other our first Apostles, of learned Theodoret and Wilfrid, of the holy bishops Aidan of Scotland, S. Cuthbert, S. John of Beverlake, S. Chadd, S. Erkenwald of England, of S. Oswald, of S. Audry and diuers other religious virgins, in the very springe and first fruites of Christian faith, ought not to any Christian man seeme a vaine, fabulous, or incredible narration, more then the histories of other Saintes liues, no lesse miraculous and different from the common trade of men (especially in the lewde loose liberty of this wicked time) then the liues and doinges mentioned in this history, ought to seme, being yet written of the most learned fathers in Christes church aboue named, and in the purest time of Christianity, by the aduersaries owne confession, to wit, al within the compasse of the first fūe hundred yeares. And as Theodoret in the preface of his Philothens, warneth the Christian Readers, not to discredit any thinge by him to be mētioned in that history of saintes liues, so will I with his wordes, warne the studious Readers herof, such as esteeme the iudgement of the holy and learned Fathers. Theodoret sayeth, and I in the name of Venerable Bede saye the same.

*Eos qui in huius historie lectionem inciderint, oro atque obsecro, &c.* Those which shall happen to read this history (sayeth Theodoret) I praye and beseeche, that if they finde any thing written, which passeth their power, they do yet beleue it; not measuring the vertu and power of holy men, with their owne vertu or power. For God geueth giftes of the holy Ghost to the godly, and more excellent, to such as excell in godlynes. And this I speake to them which are not acquainted with the

In prefat.  
ad Philo-  
theum.  
An admo-  
nition out  
of Theodo-  
ret shew-  
ing mira-  
cles.

the secret workes of God, for such as haue wel serched and tryed the secrets of the holy Ghost, they knowe and feelee his bountifullnes, and do well vnderstand what God among men, worketh by men, when by the mighty power of miracles, he draweth the vnbeleuers to the knowledg of him. Truly who soeuer will sticke to credit such things as we shall report, no doubt but he will also sticke and stagger, to beleue the miraculous workes of Moyse, of Iosue, of Elias, and of Elizeus, yea the miraculous workes of the Apostles, he will accompt for very fables. Otherwise, if he will beleue those other things to be all true, why will he mistrust these for false? For the same grace of God which wrought in those, hath also wrought in these holy men, all such things as they did. For this grace being continual and euer running, tendring alwayes such as make them selues worthy thereof, by such men, as by certain rivers, keepeth her mayne course, and floweth most plentifully. Thus saith Theodoret.

For in deede, as S. Augustin sayeth, serching out the reason how we that liue, are visited of holy men departed this worlde. *Alia sunt humanarum limites rerum, alia diuinarum signa virtutum, alia sunt que naturaliter, alia admirabiliter fiunt, quamuis & natura Deus assit ut sit, & miraculis natura non desit.* The bondes of mans ability, and the signes of Gods power be diuerse. Some things are done naturally, some miraculously: though yet both God helpeth nature, and nature, concurrith in miracles. And therefore S. Augustin thought (being yet so excellently learned) he could by no reason finde out how holy men departed this worlde miraculously worke here on earth (as in the

An other  
one of S.  
Augustin.  
Alia de na-  
tura propter  
res gratias  
ad cap. 18.

in the same place he expressly confesseth ) yet he reporting how that Iohn that holy Monke appeared in a vision by night to a godly woman fervently desiring to see and talke with him, and how he heard it by the mouth of one which learned it of the party herselfe, & of her husband, he sayeth.

cap. 17. *Qui hoc ab eis comperit, retulit mihi vir gravis & nobilis, & dignissimus, credidi.* One which vnderstode this of the parties them selues, reported it vnto me, a man graue, worshipfull, and worthy of credit, I beleued him. But (sayeth S. Augustin in the wordes immediatly folowing) if I had sene that holy Monke my selfe, because, as they saye, he was both very gentle to be asked, and very wise to make answer, I would haue asked of him (touching this mater) whether he himselfe came to that woman in his slepe, that is, his ghoste in the shape of his body, as we also do dreame in our bodies, or whether he himselfe being otherwise occupied, or if he slept, dreaming some other thinge, yet such a vision of him appeared to the woman in her dreame, either by an Angell, or by some other meanes, and that by the spirit of prophecy he foreknew all this, and therefore promised before to her husbände that he would see her. For if he himselfe was present to the woman in her dreame, truly that was done by miraculous grace, not by nature, by the gifte of God, not by his owne power. But if he being otherwise occupied, or sleeping himselfe, and occupied with other phantasies, yet the woman sawe him in her slepe, truly then it seemeth not much vnlike to that we reade in the Actes of the Apostles, where our Sauour speaketh to Ananias of Saul, and telleth him, that Saule did see Ananias coming toward

ward him, Ananias himselfe not knowing any thing thereof. Which so euer of all these that man of God should answer vnto me, I would farder yet aske him touching the martyrs, whether they themselves be present in visions, or else by some other meanes do appeare to such as see them in in what forme they list, & specially when the deuils in mens bodies confesse that they are tormented of them, and desire them to spare them, or whether all these thinges be done at the will of God by the Angelicall powers, for the honour & commendation of Saints, and for the profit of me, the martyrs them selues being in the meane space in most perfect quiet, occupied with more excellent fightes severally from vs, and praying so for vs. For at Millain also at the tombes of the holy Martyrs Protasius and Gervasius, the deuils naming them, as also other departed men, confessed alio bishop Ambrose then lining, and cried vpon him to spare them, the bishop then being otherwise occupied, not knowing at all thereof. Last of all, whether these thinges be some times done by the very presence of the Martyrs, sometime by the ministry of Angels, and then whether it may be discerned of vs, & by what tokens we may discern it, or whether none els can discern it, but such as haue that gift by the spirit of God, diuiding peculiarly to euery one as he willeth. Al these thinges, I thinke, this Iohn would discusse and declare vnto me: that either at his teaching I might learne and know such things to be true and certain, or els I might beleue without knowledge, he yet teaching such thinges as he knew. But if perhaps he would answer to all these my doubt- Eccles. 3.  
tes out of holy scripture, and saye vnto me, Seeke

not such things as passe your capacity, nor serche  
 nor after that which excelleth your ability, but  
 what our Lorde hath commaunded you, thinke  
 vpon those things allwayes, I shoulde gladly take  
 this answere also. *Non enim paruus est fructus si ali-*  
*qua obscura & incerta que comprehendere non vale-*  
*mus, clarum certumque sit nobis non esse querenda, &*  
*vnusquisque vult discere, putans prodesse si sciat, discat*  
*non obesse si nesciat.* For it is no small profit, if in  
 such darke & doubtfull matters as by reason we  
 can not finde, yet we may clerely and euidently  
 see, that such things are not by reason to be fo-  
 unde. And that euery one desirous to know, thin-  
 king such knowledge might profit him, may lerne  
 it is nedelesse to knowe, what he can not possibly  
 knowe. Thus farre S. Augustin in that place, be-  
 leuing the miraculous operations of holy Martyrs  
 and visions of holy men, though he could not  
 attaine to the reason either of the one or the other.

Lib. eodem  
 cap. 16.

In like maner he beleueth, that S. Felix the  
 holy Confessour of Nola, when that citie was gre-  
 uously assieged, *non solis beneficiorum effectibus, ve-*  
*rum etiam ipsis hominum aspectibus apparuisse*, not  
 only by miraculous workes and present succour,  
 but by euident vision and common sight appeared  
 vnto men. Such visions such miracles holy and lear-  
 ned men sicke not to beleue, though they perce  
 not vnto the reason therof. And euen so such holy  
 & miraculous examples as abound in this History,  
 though they can not perhaps sinke in to the hartes  
 of Protestants, whose faith is limited by reason,  
 and builded vpon worldly witt, yet Catholikes  
 which haue learned of S. Paule *to subdue their vn-*  
*derstanding to the obedience of faith*, and whose faith  
 is guided by Charity which beleueth all thinges, as  
 the

Note.

2. Cor. 10

1. Cor. 13.

the Apostle also teacheth, can easely beleue the  
 report of so holy and learned a man, as Vene-  
 rable Bede in all Christendom hath these many  
 hundred yeares ben accompted. Let Protestants  
 folowe the Arrians, which when a blind man was  
 restored to sight at the tombes of S. Geruasius and  
 Protasius at Millain, S. Ambrose then being bishop  
 and S. Augustin nor yet christened being then pre-  
 sent also, sayed yet (as S. Ambrose writeth of  
 them) *Non sunt isti martires, nec torquere diabolus*  
*possunt, nec aliquem liberare.* These are no Martyrs  
 they can not torment the deuill, they can not  
 helpe men. And againe *Arriani dicunt. Non sunt*  
*demonum vera tormenta, sed ficta & composita ludi-*  
*bria.* The Arrians do saye. These are not true tor-  
 mentes of the deuills, but fained and imagined  
 illusions. Let Protestants folow their forefathers,  
 olde curled heretikes, let them scoffe at the mira-  
 cles done at the tombe of S. Alban that holy mar-  
 tyr, and of S. Cutbert that holy Confessour, we  
 will beleue with Theoderet, with S. Augustin,  
 and with S. Ambrose, such veru and miracu-  
 lous power of holy Martyrs and Confessours  
 mentioned by Venerable Bede, as they beleued  
 the report of good men, before them.

Heretikes  
 will not be-  
 leue mira-  
 cles,

Confes. lib.

Serm. 98

For the farder contentation of the Reader in  
 this point, beside al which hath ben sayed, we shal  
 in the history it selfe (when straunge and vncredi-  
 ble miracles and visions shall occurre) note in the  
 margent other lyke examples, auouched by the  
 most approued writers of the primitive church.  
 To make an ende, if all this sufficeth not to de-  
 fend this History from the cauilles of Protestants  
 bicause of the miracles here reported, then let the  
 shew a reason why the Actes and Monuments of

M. Fox.

*Protestants  
presended  
miracles.*

M. Fox, deserue not the like. Are there not also in that dongell, heaped a number of miserable miracles to set forth the glory of their stinkinge Martyrs? I report me to the leaues of that booke pag. 95. 183. 208. 251. 389. 416. 433. 442. 443. 444. 520. 645. 668. 878. 881. 1040. 1355. 1670. 1677. In al which places miracles such as they be, are to be founde. And to speake somewhat particularly, he that in this history will discredit such miracles as S. Bede reporteth vpon report of one brother or sister, let him geue a reason why he beleeueth the tale of Elisabeth Lawnsen, and Symon Harlstone. Who mistrusteth miracles reported vpon coniecture, let him consider the miracle tolde of Tindall. If it seme incredible that the bodies of dead men may remaine vncorrupted and founde, why is it tolde for a miracle, that the hart of Zwinglius was found whole in the ashes, al the rest of the body being burned vp? If visions appearing to some, not to al that are present seme fabulous, let it be a fable (as in deede it is, being therof an eye witnesse my selfe, that he relleth of Latimers hart bloud, whē he suffred in Oxford. Pag. 555. If the Crosse of S. Oswalde seme a superstitious tale, how much more fonde & fabulous is the tale of one that suffred at Brāford, with a greate white crosse, appearing in his brest? Thus if we may compare truth with falsehood, light with darknes, true miracles with light tales, we see as much vcredibility, if we looke to reason, as great vanitie in respect of the matter it selfe, in the one as in the other. But how farre more credit this auncient history of Venerable Bede deserueth, then the lying libels of vpstart sectaries, it shall (as I haue already sayed) easely appeare, if we consider but the

Au-

Authour of this history, & the time that he wrote in, whereof we haue spoken at large before. One thinge remaineth, which being sayed, I shall haue finished.

Concerning the proper names of places, as of cyties and monasteries mencioned in the history, we haue many tymes kept the Latin or rather Saxon names, where Polidore and other instructions could not helpe vs to call them by their present names they now beare. Wherein we desire the gentle Reader the rather to beare with vs, considering that this translation being penned on this side of the seas, we could not being out of the country, haue such speciall intelligence of eche shere and Countie as to that purpose was requisite, and might perhaps easely haue had, if we had bene at home, and traualled the country our selues. Notwithstanding as touching the sheres, principal cyties, and diuers monasteries, by the helpe of Polidore we haue termed them, as they are now called. Whereby the whole course of the history shal be euery where perspicuous and euident, though some certain small monasteries and villages remaine vnknownen.

How so euer it be, the principall intent both of Venerable Bede and of vs, being the honour of God, the publishing of our first Christian faith, the course and proceeding thereof, we haue chosen rather to set forth the history in some part barbarous, then to conceale from our dere country (in these necessary times of instruction) the precious treasure of our Christian belefe wherein we were first baptized, and haue so many hundred yeares in such quiet and felicity continued. Trusting verely in almighty God, that the perusing herof with the

*Protestants  
presended  
miracles.*

M. Fox, deserue not the like. Are there not also in that dongell, heaped a number of miserable miracles to set forth the glory of their stinking Martyrs? I report me to the leaues of that booke pag. 95. 183. 208. 251. 389. 416. 433. 442. 443. 444. 520. 645. 668. 878. 881. 1040. 1355. 1670. 1677. In al which places miracles such as they be, are to be founde. And to speake somewhat particularly, he that in this history will discredit such miracles as S. Bede reporteth vpon report of one brother or sister, let him geue a reason why he beleeueth the tale of Elisabeth Lawnson, and Symon Harlstone. Who mistrusteth miracles reported vpon coniecture, let him consider the miracle tolde of Tindall. If it seme incredible that the bodies of dead men may remaine vncorrupted and founde, why is it tolde for a miracle, that the hart of Zwinglius was found whole in the ashes, al the rest of the body being burned vp? If visions appearing to some, not to al that are present seme fabulous, let it be a fable (as in deede it is, being therof an eye witnesse my selfe, that he telleth of Latimers hart bloud, whē he suffred in Oxford. If the Crosse of S. Oswalde seme a superstitious tale, how much more sonde & fabulous is the tale of one that suffred at Brāford, with a greate white crosse, appearing in his brest? Thus if we may compare truth with falshood, light with darknes, true miracles with light tales, we see as much vncredibility, if we looke to reason, as great vanitie in respect of the matter it selfe, in the one as in the other. But how farre more credit this auncient history of Venerable Bede deserueth, then the lying libels of vpstart sectaries, it shall (as I haue already sayed) easely appeare, if we consider but the

Au-

Authour of this history, & the time that he wrote in, whereof we haue spoken at large before. One thing remaineth, which being sayed, I shall haue finished.

Concerning the proper names of places, as of cyties and monasteries mencioned in the history, we haue many tymes kept the Latin or rather Saxon names, where Polidore and other instructions could not helpe vs to call them by their present names they now beare. Wherein we desire the gentle Reader the rather to beare with vs, considering that this translation being penned on this side of the seas, we could not being out of the country, haue such speciall intelligence of eche shere and Countie as to that purpose was requisite, and might perhaps easely haue had, if we had bene at home, and trauailed the counny our selues. Notwithstanding as touching the sheres, principal cyties, and diuers monasteries, by the helpe of Polidore we haue termed them, as they are now called. Whereby the whole course of the history shal be euery where perspicuous and euident, though some certain small monasteries and villages remaine vnknownen.

How so euer it be, the principall intent both of Venerable Bede and of vs, being the honour of God, the publishing of our first Christian faith, the course and proceeding thereof, we haue chosen rather to set forth the history in some part barbarous, then to conceale from our dere country (in these necessary times of instruction) the precious treasure of our Christian belefe wherein we were first baptized, and haue so many hundred yeares in such quiet and felicity continued. Trusting verely in almighty God, that the perusing herof with the

the Fortresse and defence of our faith, presently also to be set forth, maye staye the conscience of some from daungerous deceites of this later religion, so directly and in so many points repugning the other. Which if it may please the goodnesse of God to worke in the hart of any on of my dere countrymen, I shall thinke all my labour happely bestowed, and my simple paine abundantly rewarded, in the meane while, we haue declared our good will, and done in part our duty. Which with al that is amisse, if any thinge so be, I beseeche euery gentle Reader to accept in good part. Fare well. At Louain. The 12. of Iune. 1565.

Thomas Stapleton.

THE

# THE LIFE OF S. BEDE

## WRITTEN BY TRITHEMIUS

**B**EDE a monke and Priest of the monastery of S. Peter and Paul, of S. Benets order in England, a man much conuersant in holy scripture, and ver. well learned. In other good learning of great knowledge. As in Philosophie, Astronomie, Allegorisme and Poetry. Skilfull of the Grecke tongue of an excellent Witt. His tongue and stile not curious, but pleasant and iemely. He wrote many volumes in the which his wit and learning is tried. This man at the age of seven yeares, was by his frennds committed to Benedictus and after to Ceolfrids the Abbat of the forsaied monastery, at Murmouth, to be brought up and instructed. From which age continuing al dayes of his life in that Monastery, he bestowed al diligence in the study of holy scripture. And observing with al the rule of his order, singing daily gods seruice in the church, in the rest he delighted alwayes, to lerne to teache, or to write. In the nintenth yere of his age, he was ordred deacon. In the thirtieth yere, he was made priest. Both which orders he receiued at the handes of the holy bishop Iohn of Beverlake, by the commandement of Geofrey his Abbat. Fro which time of his priesthood, untill the ende of his life, he wrote the workes here following

\* At Weimouth as therein were which runneth by Dyrtham.

In Genesim vsque ad Isaac. lib. 4.  
 In Exodum. lib. 1.  
 De tabernaculo & vasis eius. lib. 3.  
 In Numeros. lib. 1.  
 In Leuiticum. lib. 1.  
 In Regum 30. quest. lib. 1.  
 In Deuteronomium. lib. 1.  
 In Iudicum. lib. 1.  
 4. De ædificatione templi. lib. 2.  
 In Principium Regum. lib. 3.  
 In Iosue. lib. 1.  
 In proueria Salomonis. lib. 3.  
 In paralipomenon. lib. 2.  
 In Ecclesiastem lib. 1.  
 In Cantica Canticorum. lib. 6.  
 In Esdram & Neemiam. lib. 3.  
 In Tobiam. lib. 1.  
 In Esayam prophetam. lib. 2.  
 In Ezechielem. lib. 1.  
 In Hieremiam. lib. 2.  
 In Daniele. lib. 1.  
 In xij. prophetas minores. lib. 12.  
 In Epistolas Pauli. lib. 14.  
 In Epistolas Canonicas. lib. 7.  
 In Euangelium Marci. lib. 4.  
 In Apocalypsim. lib. 3.  
 In Actus Apostolorum. lib. 2.  
 In Euangelium Lucæ. lib. 6.  
 Gesta Anglorum. lib. 5.  
 Flores B. Gregorij in Cantica. lib. 2.

In

Homilias Euangeliorum. lib. 2.  
 Chronicam sui cœnobij. lib. 2.  
 Gesta diuerforum sanctorum. lib. 1.  
 De temporibus & natura rerum. lib. 1.  
 Martyrologium lib. 1.  
 De passione Sancti Felicis. lib. 1.  
 Aliud minus volumen lib. 2.  
 De Locis sanctis. lib. 1.  
 Vitam S. Alberti Episcopi. lib. 2.  
 Scintillarum ex sententijs patrum. lib. 1.  
 Epigramata hero. lib. 1.  
 Hymnorum diuerso carmine. lib. 1.  
 Distinctiones in Hieremiam. lib. 1.  
 Lectiones noui Testamenti. lib. 1.  
 Lectiones in vetus Testam. lib. 1.  
 De Christo & Ecclesia. lib. 2.  
 Distinctiones in Iob. lib. 1.  
 Epistolarum ad diuersos. lib. 1.  
 De cantico Abacuc. lib. 1.  
 De orthographia. lib. 1.  
 De arte metrica. lib. 1.  
 De schematibus. lib. 1.

*He wrote also many other things, which  
 are not come to my knowledge. This mans  
 workes were of such authority (euen while  
 he yet liued, and wrote alwayes new) that  
 they were openly read in Churches, by the ap-  
 pointment of the bishops of England. And bicause  
 that his homelies then read in the church, bea-  
 ring the name of the Author, as the maner is*

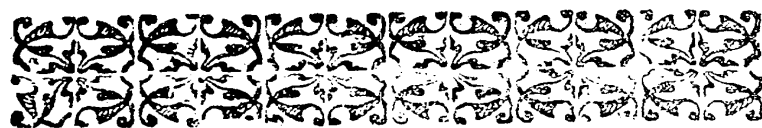
E 2

were,

*were intituled the homelies of the Venerable Bede, nor being able to call him with a more honourable name while he yet lyed, the same title hath remained euen to this daye. Whereby he is rather called Venerable Bede, then S. Bede: for it was not lawfull to call any a Saint yet liuing. Some do saie other causes why he should be surnamed Venerable. As that being blinde, he preached to stones, and of an epitaphe written by an Angell. But these men are de- ceined. For neither was Bede blinde, neither it is knowen that any such epitaphe was wri- upon his sepulchre. And truly, were it not to auoide prolixity, I could easily confute these fo- lies. He departed this worlde vnder Leo the Emperour, in the yere of our Lorde. 732. In the yere of his age 72. the last daye of Maye. Indi- ction. 15.*

## BEDE TO THE READER

Al vnto whom this storie of our nation shall come, either hearing it or reading it, I humbly beseeche, that for my infirmities as well of body as of minde, they wil be intercessors before the heauenly clemencie. And that euery one in his country wil so awnswere my labour with mutual charity, that whereas I haue noted in euery pro- uince, shyre, or countie, and in the most notable places thereof, such thinges as I thought worth the remembraunce, & pleasing to the inhabitants of eche one, that I may for all reward, haue the helpe of their godly prayers.



## TO THE RIGHT HONORABLE KINGE

CEOLLVPHE BEDA, SERVANT  
of Christ and Priest.

**T**HE History of thinges done in the church of the Englishe nation, which of late I had set fourth, I did both first very gladly send your Grace, desi- ring then to haue a sight and prooffe thereof, and now againe do send it you, to the entent you may both coppy it out, & more fully at your lesure consider it. I can not but highly commend this your zeale and good desyre you haue, not only to geue good eare to the holy scriptures, but also to know of thinges both don and spoken by worthy men before your time, and specially of our owne country. For whither an history cōtaineth good thin- ges don by good men, the wise hearer is ther- by prouoked to well doing: ether reporteth euill thinges done by euil men, the vertuous

E 3

and

and well disposed reader neuerthelesse is moued therby, both to flie that which is euill & noisom to his soule, and embrace the thinge he knoweth to be good and acceptable vnto God. Which thing you wisely pondering, desire to haue the sayd history published, both to the instruction of your selfe, and also to the edifying of such other, whom God hath committed vnto your gouernement.

And to the entent I may put both your Grace, and al other that shal heare or reade it, out of all doubt of the verity of the sayd History, I will briefly shew you, what authours I haue chiefly folowed in the making therof. The chieftest authour and aider I had in compiling this worke, was the right reuerend abbat Albinus, a man of great learning, which being brought vp in the church of Canterbury, vnder Theodorus Archebishop of blessed memory, and Adrianus abbat, both men of great worship and learning, hath procured and sent vnto me all such things as were done by the disciples of S. Gregory the Pope, ether in the prouence of kent, or other places adioyning and bordering vpon the same. Which thinges the sayd Abbate hath learned, partly by writings, partly also by tradition of elders, and such thinges as he hath in such sorte learned, he hath sent vnto me by the handes of Nothel-

mus

mus priest of the church of London, to be receiued ether in writing, or by mouth & relation of the said Nothelmus. Who also going after vnto Rome, was permitted by Gregorie bishop, which is now head of that church, to search the closetts of the saied holy church of Rome, where he founde out certaine epistles of Saint Gregory & other bishops there, and at his returne hath deliuered vnto vs the sayd epistles to be put into our historie, with the counsell and aduise of the reuerend father Albinus aboue mencioned.

So that from the beginning of this booke, vnto the time that the countrie of England receiued the faith of Christ, we learned such thinges as we bring gathered out of the workes of such as had wrote thereof before our time. And from thence vnto this present, such thinges as haue ben done in the church and diocese of Canterbury, by the disciples of Saint Gregory or their successors, or vnder what kinge they haue ben done, we haue knowen by the industrie of the sayd Abbate Albinus, at the reporte of Nothelmus, who also hath brought me into some parte of knowledge of such thinges as were done in the prouinces of the <sup>a</sup> east and <sup>b</sup> west saxons, & also of the east english, & of the Northumbers, to wit, by what bishops preaching, and vnder what king ech of the sayd prouinces

were

<sup>a</sup> Essex.  
<sup>b</sup> Salisbry  
ry Excester  
Welles.  
<sup>c</sup> Suffolke,  
Norfolke  
and Cam-  
bridgshere.

*Northumbers are called in this history all that dwelt beyond the river Humber Northward d Sussex and Hampshire. Mercia or Marshland contains the dioceses of Lichfield and Coventry, Lincoln and Worcester & Essex.*

were conuerted vnto the faith of Christ. And to be shorte, by the exhortation of the sayd Albine, I was chiefly prouoked and emboldened to set vpon this enterprise. Daniel also the most reuerend, bishop of the west saxons, which is yet a liue, hath instructed me in certaine pointes of the ecclesiasticall historie, both of his prouinces, of the South Saxons, and of the Ile of Wite.

Now in what sort the prouince of Mercia, receiued the faith which they knew not before, and the prouince of the easte Saxons recouered the faith which they had lost before, both by the ministerie of Ceddi and Ceadda priests of great deuotion, and how the two sayed fathers, both liued and dyed, we haue diligently learned of the brothers of the monastery of Læstinge by them erected. Againe of thinges done appertaininge to the church in the prouince of the easte English, we haue founde out partly by monuments of writinge and traditions of the foreliuers, and partly, by the information of the Reuerend Abbat Eflus. As for such thinges as were done in the territory of Lyndisfig (that is the holy Ilād) touching the furdurance of the faith of Christ, and what priestes there succeeded from time to time, we haue learned ether by the

the writings of the reuerend bishop Cynebertus, or by the liuely voice of other men of good credit. The history of the prouince of Northūbers, from the time they receyued the faith of Christ vnto this present, we haue gotten, not by any one author, but by relation of many faithfull witnesses who might know and remember the same, besides such thinges as by my owne experience I knew. Among which you shall note, that such thinges as I haue wrote of the most holy father & bishop Cutbert, ether in this booke, or else in the treatise that I haue made of his life, I haue taken partly out of those thinges which I found before writen of him by the brothers of the church of Lindisfarnum, folowing simply the faith of the history which I read, and partely also haue added thereunto such thinges as I could learne my selfe, by the faithfull testimony of such as knew him. I humbly beseeche the Reader, that if he shall finde any thing otherwise then truth in this treatise, he will not impute it vnto me, as he which hath endeouored to put in writinge to the instruction of our posteritie, such thinges as we could gather by common report, which is the true lawe of an history.

*The can-  
unre of  
Northum-  
berland  
properly*

THE



THE  
FIRST BOOKE  
OF THE HISTORY OF  
the church of Englande.

*Of the situation of Britany and Ireland, and of the  
people which inhabited there of old time.*

THE I. CHAPTER.



BRITANY an Island of the Ocean, which of old time was called Albion, doth stande betwixt the north and the west, right ouer against Germany Fraunce, & Spayne, three of the greatest countries of Europe. Which being eight hundred myles longe Northward, is but two hundred myles broad, except you reckon the cabes or poyntes of the mountaynes which runne out far a long into the sea, whereby the Island is in compasse *\* forty and eight times* *\* threscore & fiftene myles.* Of the south side, it hath Flaunders the first haven towne wherof to arriue at for a man comyng out of England is called Ruthuby, the haven whereof is now corruptely called *\* Reptacester* 50. myles off from Callis, or as some

*\* That is  
1800. mile  
\* This ha-  
uen is now  
lost by the  
irruption  
of the sea.*

CHVRCH OF ENGLANDE

as some write 60. myles. On the back syde of it, where it lyeth open vnto the mayne Oceane, it hath the Iles called Orcades. It is an Island verie fertile of corne, frute and pasture. In some places it beareth vines, it hath plentie of fowles of diuers sortes, both by sea and land, of springes also & riuers ful of fish, but specialy of lampreies and eles. There be many times also taken Porpoises, Dolphinys and Whales, beside many kynde of shellfishes, among other of Muskles, in whom be founde perles of all coulours as red, purple, crymson, but specialy white: there is also great store of Cockles, whereof is made the dye of crymson, whose redd will be appalled neither with heate of sonne, nor with wett of wether, but the colder it is, the more bright and bewtiful glasse it casteth. It hath also springes fitt to make salt, & others of hoate waters, where are builded feuerall places mete for all ages, as well for men as women to bathe themselves. For the water (as Iaynt Basill writeth) running through certayne metalls, receiuerh thereof such vertue of heate, that it is not only made warme therby, but also skalding hoate.

This Island, is stored wyth mynes of sundry metalles, as of brasse, lead, iron and syluer. It bringeth furth also great plenty of the Geat stone, and that of the best. This stone is blacke and burneth being put to the fire, and then is of good vertue to chase away serpents. If you rub him til he be warme, he holdeth fast such thinges as are layd vnto him, euen as Amber doth. This Island had in it somtimes twenty eyght fayre cities, beside an innumerable sort of castles, which also were well and strongly fenced with walles, turrets, gates and bullwarkes. And for as much as it is placed

right

right in manner vnder the north pole, it hath light nightes in the sommer, so that at mydnight many times men doute whether it be yet twylight of the euening past, or breach of the day following. Wherby the dayes be of a great length there in sommer, as contrary the nightes in wynter: that is to say, eightene howers, by reason the sonne there is gon so farre southward. And so in like manner the nights in the sōmer are there very short, & the dayes in the wynter, that is to say, six equinoctial howers, where as in Armenia, Macedonia Italy, & other cōtries subiect to the same line the longest day or night passeth not 15. the shortest 9. howers

This Iland at at this present, with five sundry languages (to the nūber of the five books of Moyse) doth study and set forth the knowledge of on perfect truth, that is, wyth the language of the English, the Britannes, the Scotts, the \* Pictes, and the Latine, which by study of the scriptures is made common to all the rest. At the first this land was inhabited of none other nation but only of the Britannes, of whom it receiueth its name: which Britannes comyng out of Armorica (called now litle Britanny) as it is thought, chose vnto them selues the south parte of this land. And after when they from the south forward, had in their possession a great parte of the Ile, it chaunced that certaine people of the Pictes coming out of Scythia, as it is sayed, traouailing vppon the seas with a few long shippes, the winde dryuing them in compasse rounde about the coaste of Britannye, blew them a land on Irelands syde, on the north partes thereof. Which they finding inhabited of the Scottes; besought then to allow them some part of the land, where they might plante them selues

selues. But they coulde not obtayne their desire. This Iland, next vnto Britanny, is the greatest Iland of the Oceane sea, and standeth westward of Britanny. But as Northward it is not so longe as it, so westward it is much longer, and reacheth vnto the North parts of Spayne, hauing the maine sea runnyng betwixt.

The pictes (as I haue sayd) arriuing wyth their navy in Ireland, required of the inhabitants, that they might be suffered, there to rest and place them selues. The Scottes aunsered, that the Iland was not big enough to hold them both. But we can geue you good counsel (quoth they) what we thinke best for you to doe. We know wel there is an other Iland not farre from ours standing eastward from hence, which we may see out of this land in a fayer sonnie day, if you will goe thether you may inhabit there at will. And if there be any resistance made against you, we will ayde you. Whervpon the Pictes arriuing in Britanny, planted them selues in the North parts therof, for as for the south partes, the Britannes had taken vp before. And wheras the Pictes hauing no wiues did require of the Scottes to marry their dawghters, the Scottes agreed to graunt them their desire, vnder condition, that as often as the matter was in dout, they should choose their kyng rather of the next of the howse of the woman, then of the man. Which order, it is well knowen the pictes keepe euen to this day. In proceffe of yeres, after the Britans and the Pictes, the Scottes also were receiued in to Britanny among the Pictes. Which coming out of Ireland vnder Kewda their Capitaine, either by force or friendship, entered and inhabited the country in Scotland, which they possessed

possessed. Of which capitaine euen vnto this day they are called Dall reudini, for in their language, dali signifieth part.

*A description of Ireland.*

Ireland both in bredth, holsomnes, and fines of ayre, far passeth Britanny, so that snow there remayneth skant three dayes together: and no man there for foddering of his beastes, ether maketh hay in the sommer, or buyldeth stawles for his cattaille. There is no noysom creping beast to be sene there, no serpent that can liue there. For many times serpentes which haue ben brought thether out of Britanny, the ship drawing nere vnto the land, as sone as they are touched with the smell of the ayer, they die out of hand. Yea more then that, all thing in maner that cometh from the sayd Iland, is of soueraigne vertue against poyson. And this we sawe with our eyes, that when certain men, that were stunge of venemous serpents, had taken the scraping of certaine leaues of bookes which had ben of Ireland, and had droken it in water, forthwith all the force of the venom was staynched, and the swelling of the stunge bodies vtterly, asswaged. This Iland is rich in milk and hony, nor void of vines, fish or foule, and full of staggess. This is properly the country of the Scottes, out of the which they issuing haue inhabited Britanny, being before possessed of the Britons and the Pictes. There is a great creke of the sea, which seuered of ould time the Britons from the Pictes, which from the west runneth far into the land. Where vnto this day there is a citty of the Britons very stronge & well fenced called Alcuith. At the North side of the which creke, the Scottes haue come and made their dwelling country.

*How*

*How that Caius Iulius Cesar, was the first of all the Romaines that came into Britanny.*

## THE 2. CHAPTER.

**T**HE Romaines had neuer accesse vnto Britanny, nor knowledge therof vntil Caius Iulius Cæsars time. Who the 593. yere from the buylding of Rome, and the 60. before the incarnation of our Sauour Christ, being Consull with L. Bibulus, at the time that he had battell with Germany and France (which two countries the riuer Rhene doth seuer) came into Picardy, from whence is a very nigh and short passage into Britanny, and with men and war prouision, passed ouer into Britanny where he being receiued wyth a very sharpe and hotte byckering, and after shaken wyth a contrary tempest, was fayne to returne in to Fraunce, with the losse of a great part of his army, and no small number of his souldiars, and of the most part of all his men of armes. And so for that wynter he was forced to dimisse his army: which being ouerpast, he sayled againe in to Britanny, with a nauy of 600. sayle one and other. Where after he had arriued, and was now marching toward his enemy with his mayne hoste, his ships riding at the anker, were with a violent storme rent and cast either one vpon the other, or else vpon the quick sandes, and there broken in peces in such sort, that fortie of them were lost out of hand, and the rest with much ado repaired. Cæsars horsemen at the first encounter were ouerthrowen of the Britannes, and Labienus one of his

*COLO.*

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nels flayne. At the second encounter, with great  
losse and daunger of his army, he put the Britan-  
nes to flight

From thence he went vnto the riuer of Temes,  
which men say can be waded ouer but in one  
place: where on the farder side, a great number of  
the Britannes warded the bankes, vnder Cassibel-  
launo their capitayne, who had stucke the bot-  
tom of the riuer & the bankes also thicke of great  
stakes, whereof certayn remnantes vnto this day  
ar to be sene, of piles of the bignes of a mans thy-  
ghe couered wyth lead, stycking fast in the bottō  
of the riuer. Which when the Romanis had es-  
pyed and escaped, the Britannes, not able to with-  
stande the violence of the Roman Legions, hidd  
them selues in the woddes, out of the which they  
ofte brekyng forth, greatly endomaged the army  
of the Romaines. In this meane time \* Trinobantum  
a very stronge citty, with their Capitaine  
Androgorius yelded vnto Cesar, deliuering forty  
hostages. Which example, other moe citties fol-  
lowing, fell in leage wyth the Romans: by whose  
aduerrisment, Cesar hauing intelligēce of a strong  
hold, that Cassibellanus had buylded betweene  
two dykes or marishes, well fenled wyth woddes  
on ech side, fild with plenty of all thinges, assay-  
ling it with great force, at lenght ouercame. After  
that returning in to Fraunce, hauing dismissed his  
army for the wynter season, he was sodenly beset  
with great tumultes of warres, raised against him  
on euery side.

\* Colche-  
ster.

How

*How Claudius the Emperour, was the second that  
came into Britanny, who did also subdue  
the Iles Orcades; And how Vespasian  
sent by him tooke the Ile of Wite*

THE 3. CHAPTER.

**T**He 797. yere from the buylding of Rome  
Claudius the third Emperour after Au-  
gustus, being much desirous to shew him  
selfe a prince profitable vnto the common welth,  
sought by all meanes battaile & conquest. Where-  
vpon he made a vioage in to Britanny, which was  
all in a muteny, for that such as were trayterou-  
sly fled from them, were not restored. He passed  
ouer in to the Iland whether before nether Iulius  
Cesar, nor after any durst aduenture. And there  
with out ether blood or battaile was receiued by  
submission, the greatest part of the Iland volunta-  
rily yelding the selues vnto him. Also he brought  
in subiection to the Romaine empire the Iles Or-  
cades, which lie in the Oceane aboue Britanny:  
that done he returned to Rome the sixt mo-  
neth after that he departed thence: and caused his  
son to be surnamed Britannicus. This battell was  
fought the fourth yere of the incarnation of our  
lord 46. In the which yere also there fell a great  
famine, thorought out all Syria, which in the  
Actes of the Apostles is shewed to before spoken  
of by Agabus the prophet.

Vespasian who after Nero was emperour, being  
sent of the said Claudius in to Britanny, subdued  
vnto the Seignurie of the Romaines, the Ile of  
Wite, standing nigh Britanny westward. Which

F is of

An. 797.

The yere  
of our Lord  
46.

After. 12.

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length from este to west about 30. miles : from  
south to North 12. being in the east part by sea 6.  
miles , in the west 3. miles off from the west  
shore of Britanny , Nero succeeding Claudius in  
the empire, neuer durst medle with warlike mat-  
ters. Whereby among other many hindraunces  
which befell in his time vnto the empire , one  
was, that he had almost lost Britanny, for vnder  
him two noble townes were taken and ouer-  
throwen.

*How Lucius King of Britanny, sent to Eleutherius  
desiring to be Christened.*

#### THE 4. CHAPTER.

*An. 156.* **T**He yere of the incarnation of our Lord  
156. Marcus Aurelius Verus the 14. Em-  
perour after Augustus gouerned the Em-  
pire with his Brother Aurelius Commodus. In  
whose time Eleutherius a holy man being Pope  
of the church of Rome, Lucius King of the Britan-  
nes wrote vnto him, desiring that by his cōmaun-  
dement he might be made Christian : which re-  
quest was graunted him. Whereby the Britannes  
receiuing then the faith, kept it sounde and vn-  
defiled in rest and peace, vntill Diocletian the Em-  
perours time.

*How Seuerus the Emperour by a trench drawen ouer-  
shwart, seuered one part of Britanny from the other.*

#### THE 5. CHAPTER.

*An. 189.* **T**He yere of our Lord 189. Seuerus borne  
in Afrike at Tripolis, the 17. Emperour  
from Augustus, reigned 17. yeres. This  
man being rough of nature, entangled with much  
warres,

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warres, gouerned the common welth very va-  
liantly, but yet with much trauaile. After he had  
vanquished his ciuill enemies, with whom he  
was very sore assayled, he was called into Britā-  
ny, by the meanes of the great defection of the  
most part of the country, from the Signorie of the  
Romans. Where after he had recovered by great  
and greuous warres a great part of the land, he  
made a partition, betwixt them and the other  
wild and sauage people, not with buylding of a  
wall of stone as some suppose, but with a trench  
and a rampaire of turue and timber, thych fensed  
with Bulwarkes and Turets. Which sayd trench  
he caused to be drawen from one sea to the other,  
And there at yorke he died, leaung behinde him  
two sonnes, Bassianus and Geta being condem-  
ned of treason, died. And Bassianus taking vpon  
him the surname of Antonius, gouerned the em-  
pire after the decease of his father.

*Of the Raygne of Diocletian, and of the persecutions  
which he raysed against Christians.*

#### THE 6. CHAPTER.

*An. 286.* **T**He yere of our Lorde 286. Dioclesianus  
the 32. Emperour after Augustus, being  
cholen of the army raygned 20. yeres and  
he created Maximianus surnamed Hercules, his  
fellow in gouernement of the Empire. In whose  
time one Carausius, of low degree in byrth,  
but valiaunt in armes, and politicke in counsell  
was appointed toward the sea coaste against the  
French men, and the Saxons, who then with  
continual robberies much wasted that countrie.

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But he so behaued himselfe, that he did more hurt there, then the enemies themselves: For such pillage as he had recovered from them, he did not restore it to the right owners, but reserved it to himselfe, whereby he was suspected, that he wittingly suffered them to pill & spoyle at their pleasure. Where vpon being commaunded to be put to death of Maximinianus, he tooke vpon him the princely authoritie, and vsurped the gouernement of the Britanes, which after he kept 7. yeres. At length by treason of his fellow Allectius he was slayne. Which Allectius himselfe (Carausius being killed) kept the possession of the Iland 3. yeres, whom Asclepiodotus chiefe gouernour of the army ouercame, and receiued the Iland in his possession the tenth yere after it was inuaded.

In the meane time, Diocletian in the east, Maximianus in the west, raising the tenth persecution after Nero against the Christians, commaunded the churches to be spoiled, the Christians to be tormented and killed: which persecution was both longer and also crueller then all the other: for whole ten yeres together it continued in burning the churches, in bannishing the innocents, in murdering the Martyrs, and neuer ceased. Briefely among other places, it made Britanny to be honored with the glory of many holy Martyres, which constantly stood and died in the confession of their faith.

The

# CHVRCH OF ENGLANDE 85

*The passion of Saint Albane and his fellowes, who shed their blood for Christs sake.*

## THE 7. CHAPTER.

**A**Mong other suffered Saynt Albane: of whom Fortunatus priest in the booke he wrote in the prayse of Virgines, speaking of the Martyres which from all coasts of the world came vnto God, sayth, *Albanum egregium fecunda Britannia profert.*

*The fertile lande of batfull Britanny  
Bringes forth Albane a Martyr worthy.*

This Albane being yet but a Pagane, when the cruell commaundements of the wicked Princes were set forth against the Christians, receiued in to his house one of the clergy, which had fled from the persecutours: whom he perceiuing both night and day to continue in praying and watching, beinge sodainly touched with the grace of God, began to follow the example of his faith and vertue, and by litle and litle instructed by his holesom exhortations, forsaking his blind Idolatry, became Christian with his whole hart. At length after the said person of the clergy had certain daies taried with him, it came to the eares of the Prince, that this holy confessor of Christ (whose time was not yet come that god appointed for him to suffer Martyrdome) lay hid in Albans house. Wherevpon he commaunded his souldiours to search his house with all diligence. Whether when they where come, saint Albane apparelled in his guests and maisters garments,

offered him selfe to the souldiours, and so was brought bound to the iudge.

It chaunced that the iudge the same time, was doing sacrifice vnto the diuells before the aultars. And when he had sene Albane, being all chaufed with anger, for that he feared not voluntarily to offer him selfe vnto the souldiars and peril of death, for his guesse whom he had harboured, he commaunded him to be brought before the idoles of the diuells, before whom he there stode. And for so much (quoth he) as thou haddest rather to conueye away the rebell and traytour to our Gods, then deliuer him vp vnto the souldiours, that he might sustaine due punishment for his blasphemous despising of the Gods, looke what paynes he should haue suffered if he had bene taken, the same shalt thou suffer, if thou refuse to practise the rites of our religion. But Saint Albane, who had voluntarily before discovered him selfe to be a Christian, litle heeded the menaces of the Prince. But being thoroughly countergarded with the spirituall armour of grace, told him plainly to his face, that he would not obey his commaundement.

Then said the iudge, of what house or stock art thou? Albane answered, what is that to thee of what house I am? but if thou be desirous to know of what religion I am, be it known vnto thee that I am a Christian, and that I employe my selfe to Christian maners and exercises. Then the iudge demaunded him his name. My parents (quoth he) call me Albane: and I honor and worship the true and liuing God which made all thing of naught. Then the iudge being very wroth said, If thou wilt enioy long life, come off, and do sa-

crifice

crifice vnto the great goddes. Albane answered, these sacrifices which you offer vp vnto the diuells, neither helpe the offerers, nor obtaine them their desires, but rather purchase them for their reward, eternall paines in hell fire. The iudge hearing this being in a rage, commaunded the holy confessor of God to be all beaten of the tormentours, thinking his constancie would relent at strypes, which refused to yeld to words: but he shewed him self not only patient, but also ioyful in the midst of all his torments. The iudge when he sawe he could be nether wonne with wordes, nor tourned with torments from the religion of Christes faith, commaunded that he should be behedded.

*The Martyrdome of  
saint Albane the  
firste Martyr of Brit-  
tanny.*

In the way as he was ledd to his death, he came to a floudde which with a very swift course ranne betwixt him & the place where he should suffer. Now he sawe a great company of all sexes, degrees, and ages going with him to the place of his execution, in so much that it semed the iudge was left alone at home without any to attend vpon him. This company was so great, and the bridge they had to passe ouer so litle, that it would be toward night, ere they all could get ouer. Albane longing much for his blessed death, and hasting to his Martyrdome, comming to the riuers side, and making there his prayer with lifting vp his eyes and harte to heauen, saw forthwith the bottom to haue bin dried vp, and the water geue place for him & the people to passe ouer dryshod, as it were vpon euen grownde. Which when among other the executioner which should haue behedded him did see, he made hast to mete him, at the place appointed for his death, and there

(not without the holy inspiration of God) he fell downe flat before his feete, and casting from him the sword which he helde in his hande ready drawen, desired rather that he might be executioned either for him or with him, rather then to do execution vpon him.

Where vpon this man being now made a fellow of that faith wherof before he was a persecutor, and the sword lying on the ground before them, the other officers staggering and doubting also who might take it vp and doe the execution, the holy confessor of God with the people there assembled, went vnto a hill almost halfe a mile of from that place, beautifully garnished with diuers herbes and flowres, not rough nor vneasy to climme, but smothe, plaine and delectable, worthy and meete to be sanctified with the blood of the blessed Martyr. Vnto the top whereof when he was ascended, he required of God to giue him water: and strait there arose a spring of fayer water before his feete, whereby all might perceauce that the riuer before was by his meanes dried. For he which left no water in the riuer, would not haue required it in the topp of the mountaine, but that it was so expedient, for the glory of God in his holy martyr. For beholde the riuer hauing obeyed the Martyr, and serued his deuotion, leauing behinde a testimony of duty and obedience (the Martyr hauing now suffred) returned to his nature againe. Here therefore this most valiaunt martyr being beheaded, receiued the crowne of life, which God promifeth to them that loue him. But he which there tooke vpon him to doe that wicked execution, had short ioy of his naughty deede: for his eyes fel vnto the ground with the head

head of the holy martyr. There also was beheaded the fouldiour which being called of God, refused to stryke the holy confessor of God: of whom it is open and playne, that though he was not Christened in the fount, yet he was baptised in the bath of his owne blood, and so made worthy to enter in to the kingdome of heauen.

Now the iudge seeing so many straunge and heauenly miracles wrought by this holy martyr, gaue comaundement that the persecution should cease, beginning to honour in the saintes of God, the constant and pacient suffering of death, by the which he thought at first to bring them from the deuotion of their faith. S. Albane suffered his martyrdome the xx. day of Iune, nigh vnto the citte of, \* Verolamium. Where after the Christian Church being quietly calmed and settled againe, there was a temple buylded of a meruailous rich worke, and worthy for suche a martyrdome. In which place truly euen vnto this day are syck persons cured, and many miracles wrought. There suffered also about that time, Aaron and Iulius towne dwellers of the citte of Leicester, and many other both men and wemen in sundry places, which after diuerse fierce and cruell torments sustayned in al partes of their bodies, by perfit victory atcheued by pacience, yelded their soules vnto the ioyes of heauen.

\* Which we call now deriswalde wedde.

*How that after this persecution ceased, the church of  
Britanny was somewhat quiet, vntill  
the time of the Arrians heresies*

## THE 8. CHAPTER.

*Temples of  
Martyres:  
holy dayes.  
Consecra-  
on of the E.  
sacrament.*

**A**fter that the stormes of this persecution were ouerblown, the faithfull christians, who in time of daunger lay hid in denes and deserts, came forth & shewd them selues abroad, renewed their churches which before were ouerthrowen flatt to the ground, founded, buylded, & perfited new temples in honor of the holy Martyrs, celebrated holy dayes, consecrated the holy mysteries, with pure mouth and harte, and eue-ry where as it were displayed their ensignes in signe of conqueste. And this peace continued in the church of Christ in Britanny, vntil the furie of the Arrians heresies: which running thorough out the world, corrupted also with its venemous errors this Iland, though situat out of the compasse of the world. Now when that by this meanes heresie had once found an open vent to passe ouer the Ocean sea into this Iland, shortly after all manner of heresies flowed into the said land, and were there receiued of the inhabitants, as being men delighting euer to heare new thinges, & stedfastly retaining nothing as certain. About this time died Constantius in Britanny, who in Dioclesians life time gouerned Fraunce and Spayne; a man very milde and of much courtesy. He left Constantine his sonne by Helene his concubine created Emperour of Fraunce. Eutropius writeth that Constantine being created Emperour in Bri-  
tanny

*Heresies in  
Britanny.*

tanny, succeded his father in the kingdome. In whose time the heresie of the Arrians springing, and being discovered & condemned in the counsell of Nice, did neuerthelesse infecte, not only the other partes of the world, but also the very churches of the Ilands with deadly doctrine and pestilent infidelity.

*The Arrian  
heresie prof-  
pereth, not  
withstan-  
ding the ge-  
nerall coun-  
sell of Ni-  
ce.*

*How that in the time of Gracian the Emperour, Ma-  
ximus being created Emperour in Britanny, retur-  
ned into France vwith a great army.*

## THE 9. CHAPTER.

**T**He yere of the incarnation of our Lord 377 *An. 377.* An. 377. Gracian the 40. Emperour after Augustus, raygned 6. yeres after the death of Valens, though a litle while before he raygned also with Valens his vnckle, and Valentinian his brother. Who seeing the state of the common welth miserably plagued, and almost altogether decayed, was drouen of necessity for the better repairing of the said decaye, to choose vnto him Theodosius a Spaynard borne, to be his partener in the gouernment of the Empire, committing vnto him the regiment of the easte and also of Thracia. In which time, one Maximus a valiaunt man and a good, & worthy of the Imperiall crowne (had it not ben contrary to his othe and allegiance he tooke vpon hym by tyranny to be Emperour in Britanny) half in maner against his will being created Emperour of the army, passed ouer into Fraunce, where he slewe Gracian the Emperour, being circumuen-  
ted by subtile wiles, and sodenly stolen vpon ere he was ware, as he was in minde to passe into I-  
galy

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taly. After that also he chased Valentinian the o-  
ther partener of the empire out of Italy. Valentiā  
flieng for succour into the easte, and there with al  
fatherly piety being receiued of Theodosius, was  
by his helpe strayte wayse restored vnto the em-  
pire, Maximus, the tyrant being shutt vp by seige  
within the walles of Aquilegia, and there short-  
ly after taken and slayne.

*How that Arcadius being Emperour, Pelagius a Bri-  
tain made vvvicked battaile against the grace of God.*

### THE 10. CHAPTER.

*An. 394.* **T**He yere of our Lord 394. Arcadius sonn vnto  
Theodosius with this brother Honorius, be-  
ing the 43. Emperour after Augustus, raigned 13.  
yeres. In whose time Pelagius a Britan born, disper-  
sed the venim of his faithlesse doctrine, very far a  
broad, holding that a man might liue well with-  
out the helpe of the grace of God, vsing herein the  
ayde of Iulianus of Campania, who was intempe-  
rately sturred with the losse of his bishopprick. To  
whom S. Austen and other catholick fathers also,  
haue aunswered in most ample manner, but yet  
they would not be amended thereby. But being  
conuicted of their falshood, they rather would en-  
crease it by defending and maintening it, then a-  
mend it by retourning to the truth.

*The pro-  
perty of  
heresikes.*

*How*

*How that Honorius being Emperour, Gratian and  
Cōstantine vsurped tiranny in Britanny, vvhere the first  
shortly after vvvas slaine, and the other in Fraunce.*

### THE 11. CHAPTER.

**T**He yere of our Lord 407. Honorius sonne of *An. 407.*  
Theodosius the yonger being Emperour, in  
the 44. place after Augustus the 2. yere before  
that Rome was inuaded by Alaricus King of the  
Gothes, when the nations of the Alanes, the Sue-  
ues and the Vandalls and many such other with  
them, the Frenchmē being beaten downe, passing  
the Rhene raged thorough out all Fraunce, about  
which time Gratianus in Britāny was created tirāt  
& was slayne. In his place, Constantine being but  
a common souldiour was chosen: only for the na-  
mes sake, with out any desert of vertue: who so  
sone as he had taken the empire vppon him, pas-  
sed ouer into Fraunce, where being oft deluded of  
the barbarous nations (as vnwisely and vncertain-  
ly making his leage with them) greatly endoma-  
ged the common welth. Where vpon Honorius  
sending Constantius the Counte into France with  
an army, Constantine was beleiged at Arells, and  
there taken and slayne, and Gerontius his parre-  
ner slew his sonne Constans at Vienna, whom  
of a monke he had made Emperour. Rome was  
destroyed of the Gothes the 1164. yere after it  
was buylded. After which time the Romans lefte  
to rule in Britanny almost 470. yeres after that  
Caius Iulius Cæsar first entered the said Ile.  
The Romanes dwelt within the trench, which  
as we

*The first  
destruction  
of Rome.*

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which as we haue said, Seuerus drew ouerthwart the Iland at the south part, which thing may appeare by the citties, temples, bridges and paved streets to this day remayning. Notwithstanding they had in possession and vnder their dominion, the farder partes of Britanny, and also the Ilandes which are about Britanny.

*How the Britannes being spoyled of the Scottes and the Pictes, sought ayde of the Romans, vvhich at the second time of their comming, buylded a vvall betwene the 2. countries, but they shortly after vvere oppressed with greater miseries then euer they were in before.*

## THE 12. CHAPTER.

*The cause why the old Britons became weak and open to forain invasions.*

*\*Redshankes.*

**B**Y meanes the said tyrantes and captaines of the Romans, did vse to transport with them ouer in to Fraunce, the flower of all the youthe of Britanny to serue them in their foraine warres, their men of warre were consumed, and the country being all disarmed, was not now able to defend them selues against the inuasion of their enemies. Where vpon many yeares together they liued vnder the miserable bondage and oppression of two most cruell outlandish nations, the Scottes and the \*Pictes. I call them outlandish, not for that they were out of the circuit of Britannie, but for that they were deuided frō the land of Britanny by two armes of the sea running betwixt them, of the which one from the easie sea, the other from the west, runneth in far and wyde in to the land of Britanny, though they may one reach to the other. In the middle of the east creeke, there

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there is a citte buylded called Guidi. About the west creeke towards the right hand, standeth a citte called Alcuith, which in their language is as much to say, as the Rock Cluich, for it standeth by a fludd of the same name.

The Britannes then being thus afflicted by the said nations, sent their embassadours with letters vnto Rome, with lamentable supplications requiring of them ayde and succour, promising them their continuall fealty, so that they would reskue them against the oppression of their said enemies: where vpon there was sent vnto them a legion of armed souldiours from Rome, which comming in to the Iland, and encountering with the enemies, ouerthrew a great number of them, & draue the rest out of the frontiers of the country, and so setting them at liberty and free from the misery with which they were before so greuously overcharged, counsellled them to make a wall betwene the two seas, which might be of force to kepe out their euill neighbours: and that done, they returned home with great triumph.

But the Britons building the wall which they were bid to make, not of stone as they were willed, but of turue, as hauing none among them that had skill there in, made it so slender, that it serued them to litle purpose. This walle they made betwene the two said armes or creekes of the sea, many miles longe, that whereas the fenise of the water lacked, here by the helpe of the trench they might kepe their country from the breaking in of their enemies. Of which peece of worke, there remaineth euen vnto this day most assured tokens yet to be seene. This trench beginneth about two miles of from the monastery of Æbercuring,

curing, Westward in a place, which in the Pictes language is called Peanuaket, and in English is called Penwelt, and running out eastward, endeth at the city of Alcuith.

But the former enemies when they had once perceived that the Roman legion was returned home againe, forth with being set on land by boates, inuaded the borders, ouercame the country, and, as it were corne redde to be cut, they mowed, beate, and beare downe all before them. Where vpon Ambassadors were sent againe to Rome, with lamentable voice requiring their succour, beseeching them they would not suffer their miserable country to be vtterly destroyed, nor permit that the name of the province, which thorough them had so long flourished, should now thus despitefully be extinguished, by the wicked cruelty of those foraine people. There was sent againe an other legion, which in the haruest time coming vpon the Iodaine, made a great slaughter of the enemies, and such as could escape chased them ouer the seas in to their owne country, which before were wont to waste and spoile the country of Britanny without resistance.

Then the Romans coulde the Britans plainely, that it was not for their ease, to take any more such laborious iourneys for their defence, and bid them to practise their armour them selues, and learne to withstande their enemy, whom nothing els did make so strong, but their faint and cowardous hartes. And for as much as they thought it would be some helpe and strength vnto their loyal fellowes whom they were now forced to forsake, they builded vp a walle of hard stone from sea to sea, right betwene the two cit-

ties

ties which there were made, to keepe out the enemy, in the selfe same place where Seuerus before had cast the trench (which walle euen to this day remaineth famous and to be seene) with publick and priuat charges: the Britannes also putting to their helping handes. They then builded it eight fote broade and twelue high, right as it were by a line from east to weste, as it doth to this day plainly appeare, which being finished, they gaue the people strait warning to looke wel to them selues, they teach them to handle their weapons, and instructe them in warre-like feates. Also by the sea side southward, where their ships lay at harbor, least their enemies should land there aboutes, they made vp bullwarkes all a longe, one some what distant from the other, and this donne bidde them fare well, as minded no more to retourne.

As sone as they were gone, the Scottes and Pyctes hauing intelligence that they had made promise they would come no more, they taking hart of grace therevpon, retourne againe to their wonted busines: And first, all that was without the walle they tooke for their owne. After that they came to geue assault vnto the walle, where the Britannes with faint hand and fearfull hart defending it, was with grapples, which they had diuiled, pulled downe to the ground, and otherwise so assaulted, that they leauing both the cities and the wal also, were disperced and put to flight. The enemy followeth, and sleeth more cruelly then euer before. For euen as the lambes of the wilde beastes, so were they torne and mangled of their ennemies. Whereupon being driuen out of their owne houses and possessions, they falle a robbing and spoiling of one another, en-

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creasing

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creasing their outward misery with inward tumult, so farforth, that all the whole country was brought to that exigent, that they had none other sustenance, but what they got by hunting and killing of wild beastes.

*How in the time of Theodosius the younger, the Britannes sought helpe of Boëtius, then consull of Rome, but could not obtaine it, and how at that time, Palladius was sent to the Scottes (which be-  
lained in Christe) to be their Bishop.*

### THE 13. CHAPTER.

*An. 403.* **T**He yere of the incarnation of our Lord 403. Theodosius the younger succeding Honorius, was made Emperour of Rome, which he gouerned 27. yeres being the xxv. Emperour after Augustus. In the eight yere of whose Empire, Palladius was sent of Celestinus bishop of the Roman Church, to the Scottes which had receiued the faith of Christ, to be their first bishop. And the 23. yere of his raigne, Boetius one of the pears and patricians of Rome, was now the third time made cōsul with Symmachus. The poore remainder of the Britanes, directed vnto him their letters, whereof this was the beginning. *To Boetius thrise consull, the Moorning of the Britannes.* In the proceſſe of which epistle they thus sette foorth their pittifull estate. The Barbarous ennemy driueth vs vpon the sea: the sea againe vpon the enemy: betwene these two riseth two maner of deathes, either we are killed, or drowned. And yet for all their sute, they could obtaine no ayde of him, as he which had then both his handes full

*Palladius  
the first  
bishop of  
Scotland:  
An. 411.*

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Lib. 76  
full of busines and battaile at home, with Bleda and Attila Kinges of the Hunnes. And though the yere before Bleda was murdered by the wilie treason of his brother Attila, yet he alone remained so intolerable an ennemy vnto the world, that he wasted almost all Europe, spoiling and ouerthrowing both citties and castles. About the same time there arose a great famine in Constantinople, after which folowed also the pestilence: & a great part of the wal of the said citie fel vnto the ground, with 57. turrets. And many other citties also being ouerthrowen with earth-quakes, beside hunger, and pestilence, consumed many a thousand both of men and beastes.

*How the Britones being forced by hungar, droue the Barbarous people out of their country. Whereof ensued plentie of corne, riot, pestilence, and the losse of the whole country.*

### THE 14. CHAPTER.

**I**N the meane season hungar more and more preuailing against the Britones (in so much that many yeres after it left tokens and remembrances of the hurt it did in the country) droue many of them to yelde them selues into the handes of the robbers. Other there were which could neuer be brought there vnto, but rather then they would so doe, from the hilles and brakes where they lurked, many times inuaded their enemies, as trusting so much the more in the help of God, how much the lesse hope they had of the ayde of man. And by such meanes first of all, both resisted and ouerthrew them, which many yeres together

G 2 had

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had liued by the spoile of the country : whereby for the time they drewe homeward with shame inough, intending not longe after to returne. The Pictes then, and long time after, kept them selues quiet at home, saue only that they would make now and then inuasions into the land, and drue away booties of cattell.

After that (leauing their pilling and spoiling) the country drew to a quietnes, there ensued such plentie of graine as neuer was sene the like before, as far as any man could remember: wherevpon the people grew to a loose & wanton life, wherof all maner of lewedenes followed imediatly after, especially, cruelty, hate of truth, and loue of lying : in so much that if any were gentler and more geuen to truth then other, they wold worke him all the hurte and spite they could, as a common enemy of the country. This did not only the seculars but also the clergy it selfe, and the heades therof, geuing them selues ouer to drunkennes, pride, contention, enuy, and such other wickednes, casting vtterly from them the sweete yoke of Christ.

In the meane season a bitter plague befell among them for their corrupt liuing, consuming in short time such a multitude of people, that the quicke were not sufficient inough to bury the dead. And yet for all that, they remained so hardened in syn, that neither the death of their frendes, nether the feare of their owne, could cure the pestilence of their soules, which daily perished thorough their sinfull liuing. Wherby a greater stroke of goddes vengauce ensued vpon the whole sinfull nation. For being now infested againe with their old neighbours, they deuised with them selues what

*Ryot and  
euil life  
the Bri-  
tains de-  
struction.*

## CHVRCH OF ENGLANDE

for what was best to doe, & where they might seeke Lib. 10  
reskew, to withstand and repell the force of the Northen nation. And they agreed all with their King Vortigerius, to demaundayde of the Saxons beyonde the seas. Which thing doubtlesse was done by Gods owne appointement, that the wicked people might be therby plagued, as by the ende, it shall appeare most manifestly.

*How the English and Saxons being sent for in to Britanny, did first cleare the country from the Pictes, and Scottes, but shortly after ioyning them selues in league with them, turned their weapons vpon their fellowes that sent for them.*

## THE 15. CHAPTER

**T**He yere of the incarnation of our Lord 429. An. 429<sup>o</sup>  
Marcianus with Valentinian the 46. empe- The first  
rour after Augustus, raigned 7. yeres in whose time arriuall of  
the people of the English or Saxons, being sent English  
for of the said King in to Britanny, landed there men in to  
in three longe shippes, and by the Kinges com- Britanny.  
maundement were appointed to abide in the east part of the land, to defende the country like as frendes, but in dede, as it proued afterward, minding to destroy the country as enemies. Wherefor encountring with the northen enemy, the Saxons had the better. Wherof they sending word home in to their country, as also of the fatnes of the lande, and the cowardnes of the Britannes, the Saxons sent ouer a greater navy and number of men better appointed for the warres, which being now ioyned with the former bande, drew to a stronger army, then all the power of

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the Britannes was able to overcome. These by  
the Britannes were allowed a place to dwell a-  
mong them, with that condition that they should  
warre for them against their enemies, and should  
receiue wages of the Britannes for their tra-  
uailes.

*Saxons,  
English  
and Vites.* These that came from beyond the seas, were  
three of the strongest nations in Germany. That  
is, the Saxons, English, and the Vites. Of the  
Vites, came the people of Kent and of the Ile of  
Wite and they which in the prouince of the West  
Saxons are called vnto this day the nation of the  
Vites, right ouer against the Ile of Wite. Of the  
Saxons, that is of that region which now is cal-  
ced of the ould Saxons, descended \* the east  
Saxons, the south Saxons and the West Saxons.  
Of the English, that is of that country which is  
called England, and from that time to this is  
thought to stande in the middest betwene the  
Vites and the Saxons, descendeth the easie En-  
glish, the vplandish English, the Marshes, and all  
the progeny of the Northumbers, that is, of that  
people which inhabiteth the north side of the  
flood Humber. The chiefe Capitaines of the  
Saxons, are said to haue bene two brothers, Hen-  
gistus and Horsus, of the which Horsus being af-  
ter slaine in battaill of the Britannes, was buried  
in the east partes of kent, where his tombe bearing  
his name is yet to be seene. They were the sonnes  
of one Vergissus, whose father was Vecta, whose  
father was Voden, of whose issew many kinges  
of sundry prouinces had their originall.

Now then great companies of the said nations  
dayly flocking into this Iland, they began to grow  
so stronge, that the people of the country which  
sente

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sent for them, stode in great feare of their power. Lib. 1.  
And sodainly making legue with the Pictes whom \* The  
they had now driven farder of, beganne to turne Red-hair  
their force vppon the Britannes. And first they re- kes.  
quire of them more plenty of vittayles, and pyc- The first  
king matter of falling out with the, threaten them spoiling of  
that except they would prouide them better store, Britanny  
they wold break of with them, and spoyle all the by the En-  
country about. And as much as they then promi- glish men.  
sed, they after in deede performed.

To be short, the fire once kendled in the han-  
des of the Paganes, tooke iust reuenge of the wic-  
kednesse of the people: not much vnlike vnto that  
fire which being kendled of the Caldees, con-  
sumed the citty of Ierusalem. So also this fire of  
vengeaunce, the wicked conquerour kendeling it,  
or rather God the iuste iudge disposing it, raigned  
first ouer the citties and countrey next vnto it, af-  
ter frō the east sea vnto the west, it ouerwhelmed  
all the whole Iland, with out any resistance made  
to quench it. Both publick and priuat houses were  
ouerthrowne to the ground, the priestes were slay-  
ne standing at the aultar, the bishops with their  
flock were murdered, without respect of their  
dignitie, nor was there any that would bury the  
slayne. Some of the miserable remaynder taken in  
the hilles were there killed, other being starued  
with hungre, were fayne to creepe out of their ca-  
ues, and buy their vittall at their enemies hands,  
with sale of their liberty for euer, if yet they were  
not killed out of hand. Other fled ouer the seas  
with a heauy hart. Other taryeng still in their co-  
untry in feare of death and lack of foode, liued full  
miserably in the mountaines, woddes, and  
cliffes,

*How the Britannes obteyned the first victory of the english, by the helpe of Ambrosius a Roman.*

## THE 16. CHAPTER.

**B**Vt after that the English (men hauing now dryuen out and disperied the lande dwellers) were come back agayne, the Britannes by litle beganne to take hart and courage vnto them, comyng out of their caues, in which they lay hidd before, and with one vniforme consent, calling for the helpe of heauen, that they might not for euer be vtterly destroyed. They had then for their capitaine, a Roman called Ambrosius Aurelianus a man of a gentle nature, which only of all the blood of the Romans remained then a liue, his parentes being slayne, which bore the name of the kinge of the country. This man being their Capitaine, they assembled them selues together, and promoking the victors to the fight, through gods assistance, archeiued the victorie, and from that day forward, now the men of the countrie, now the enemie had the victorie, vntill the yere that Buth was beseiged, where they gaue their enemies a great ouerthrowe, which was about the 55 yere of their comyng into the land. But of this we shall speake more hereafter.

*How Germanus the bishop, sayling with Lupus into Britanny ceased first the tempest of the sea, after the stormes of the Pelagian heresies, by the power of God.*

## THE 17. CHAPTER.

**A**Few yeres before the comming of the Saxones into the lande, the Pelagian heresies

ties being brought in, by Agriola the sonne of Seruerianus a Pelagian bishpp, did sore corrupt the faith of the Britanes. But the Britannes being neither willing to receiue their lewed doctrine, being blasphemous against the grace of God, neither able to refute their wylle & wycked persuasions, they deuised this holisome counsell, to seeke for ayde of the bishops of Fraunce, against these their spirituall enemies. And calling a common counsell they consulted among them selues, whom of the al it were best to send to helpe their neighbours faith. By the assent of them all there was chosen two worthy prelates, Germanus Atriliodorensis, and Lupus bishop of the citie of Treassa, which should passe ouer into Britanny to confirme them in faith, which with ready obedience accepting the commaundement of the Synode, tooke shipping thetherward, and had very prosperous windes, vntill they were halfe way ouer betweene Fraunce and Britanny.

Then sodely as they were sailing, the diuel much enuyeng that such men should goe to recouer the people out of their danger, and winne them to the right faith of Christ, he raised such tempestes & stormes against the, that a mā could not know day from night. The sailes were not able to beare the boysterous fury of the winde, the mariners being in despaire gaue ouer, the ship was guided rather by the prayer of the good, then by pollicy of the master. The holy bishop Saint Germane at the beginning hereof was a sleepe, then Lupus and the other wakened & called vpon him, as in whole prayers they had a speciall trust. Who seeing the present perill they were in, commaunded them all to fall to prayer. He him selfe hauing a greater trust

*Counsell of the catholike bishops in Fraunce for exirping of Pelagians heresies.*

*Tempest ceased by prayer and holy warer.*

in God, then he had feare of the tempest, called vpon Christ, and taking in the name of the Trinity a few sprinkles of water, casteth it in to the sea. And forthwith the rage of the stormes breke, the surges fall, God being called vpon deferred not his help, the euill spirits were chased away, the ayer returned to his naturall course, and the winde which of late blustered all against them, now with a mery gale blowing all together with them, set them shortly after a lande, in the place where they them selues desired.

Thether a great multitude of people being assembled, receiued the priestes of God, of whose comming the wicked spirites gaue warning long before they landed, which afterward when they were expelled out of the obsessed bodies, by the commaundement of these holy seruantes of God, they declared both the whole order of the tempest which they had raised, & the great daunger which they had wrought the said good bishops, and did not denie but they were ouercome by their merites and commaundement. A while after their arriual, they filled the Ilande with their good name, their preaching, and their vertues. And the worde of God was preached by them, not only in their Churches, but also in the open stretes and in the country, in such sort that in all places, both the sound and faithfull Catholikes were confirmed, and they that before swarued out of the right faith were amended. And in short time, thorough their authoritie, vertue, and learning, they brought all the whole country vnder obedience to their doctrine.

The authors and head professours of hereticall error lay lurking all this while, and like the wicked

ked sprites, much spighted to see the people daily to fal from them. At lenght after longe aduise-ment vsed, they toke vpon them to trye the matter by open disputation, which being agreed vpon, they came forth richely appointed, gorgeously apparailled, accompaigned with a number of flattering fauourites, choosing rather to commit their cause to open disputing, them to seeme to the people whom they had subuerted, to haue nothing to say in defence thereof. Thether resorted a great multitude of people with their wiues and children. The people were present both to see and iudge the matter: the parties there were farre vnlike of condition. On the one side was the faith, on the other mans presumption: on the one side meekenes, on the other pride: on the one side Pelagius, on the other Christ.

First of all, the blessed priest Germanus and Lupus, gaue their aduersaries leaue to speake, which vainly occupied both the time and the eares of the people, with naked wordes. But after the Reuerend bishops poored out their flowing wordes, confirmed with scriptures out of the gospelles & Apostles: they ioyned with their owne wordes the wordes of God, and after they had said their owne minde, they read other mens mindes vpon the same. Thus the vanity of heretikes was conuicted, and falshood confuted, so that at euery objection they were forced in effecte to confesse their errour, not being able to answere them. The people had much a doe to kepe their handes from them, yet shewed their iudgement by their clamours.

*An open  
disputatiō  
betwene  
Catholikes  
and here-  
tiques of the  
pelagian  
secte in the  
yeare of  
our Lord  
400.*

*How Germanus restored the blinde daughter of the Tribune to her sight, and after comming to Saint Albanes shrine, did both from thence take some relikes, and left other of the Apostles or other Martyres there.*

## THE 18. CHAPTER.

**T**His done, sodainly a certaine man of the dignitie of the Tribunes, commeth forth among them, offeringe them his daughter of ten yeres ould to be cured, which was blinde. They bidde him haue her to the aduersaries. But they (their owne conscience fearing them to take such an enterprise in hande) ioyned their prayers together with their parentes, desiring the priestes to doe that cure vpon the gyrl. Who seeing their aduersaries for to yelde, made their prayers for her. And after Germanus (full of the holy ghoste) calling vpon the B. Trinity, strayed from his neck a litle bugger which he had by his side full of the reliques of the martyres, and in the sight of them all, put it to the eyes of the mayden: which done she strait receiued her sight. The parents much ioyed therat, and the people were all amased at the sight of the miracle. After that day, the saied errors were so pulled out of the mindes of all men, that with all hart and desire, they embraced the doctrine of the bishops.

Thus these damnable heresies being suppressed, and the authors thereof vtterly confuted, and all mens mindes instructed with the purity of the faith, they went vnto Saint Albanes, to geue God the praise and thanks by him. Wher Germanus hauing

*Reliques of  
holy Mar.  
tyrs.*

*The faith  
and deno-  
sion of*

CHVRCH OF ENGLANDE. 109 Lib. vi  
hauing reliques of the Apostles and of diuers Martyres, making his prayer, commaunded the tounge to be opened, entending there to leaue those precious treasures, thinking good that the members of the Saintes gotten in diuers countries, should be buried together in one tounge, as being like of merites, they reioyced together with God in heauen. Which being there leste with much honour, he tooke of the dust of the place where the holy Martyrs blood was shed, and carried it away with him. Which thinges being thus disposed, a very great multitude of people were that day conuerted vnto our Lord.

*Christen  
bishops a-  
bout the  
yere of our  
Lord 400.*

*How he being driuen through sicknes to remaine there,  
did both quench a great fire with his prayer, and  
was by a vision, him selfe healed of his infirmity.*

## THE 19. CHAPTER.

**A**S they were comming back, it happened by the diuels procurement, that Saint Germane by meanes of a fore fall he had, brake his legges. Little knew the diuell, that by the affliction of the body (as it was in Iob) the merites of the holy man should be thereby the more encreased. Whiles for the time by the reason of his weaknes he was faine to tarry stil in one place, the next house he lodged in, was by chaunce set on fire, so that it hauing quickly consumed the houses there about thetched with reede, it was now coming through the blowing of the winde, to the house wherein this good man was harboured. Many came running in great haste to the Bishop, willing him to make away and saue him selfe. Who he re-

*The like  
Seuerus  
Sulpitius  
writeth of  
S. Martin.  
In epist. 2.  
prefixa  
prologo, in  
vitam B.  
Martini.*

110 THE HISTORY OF THE  
he rebuking through confidence in his faith,  
would not remoue out of the place he was in.

The people all frighted with feare and dispaire, came running to quench the fire. But, that the power of God might appeare the plainer, the fire still consumed whatsoeuer the people sought to saue, except what the sick man lying in his bed did keepe, that the fire, as being afearred of the holy mans lodging, ouer-skipped, but fearcely burning both aboue and beneth without stay, so that in the middle of the raging flakes and flames, the house which this weake man kept, remained found and vntouched. The people much ioyed at the miracle, and reioyced in God, to see his power to saue that, which their owne labour could not doe.

Before the cottage of this poore prelate, there laye a multitude of people without number, some to be cured of the maladies of their soules, some of their bodies. It cannot be expresse what miracles Christ wrought by his seruant, and what cures this sick man did. In the meane while (suffering no remedies to be applied vnto his owne infirmities) on a certaine night he sawe a very beautifull person clad all in white apparell, to stande by his bedds side, who stretching out his hand, seemed to lifte him vp as he laie in his bedde, and bid him stand vpright vpon his feere. After which time his paines being asswaged, he was so restored vnto his helth, that as sone as it was day, he tooke his iourney without feare.

*How*

## CHVRCH OF ENGLANDE. III Lib. 16

*How the said Bishops by the power of God, aided the Britannes in battraile and so returned home.*

### THE 20. CHAPTER.

**I**N this meane time the Saxons & the Pictes waged battaile against the Britannes, who being assembled together in the campe, & fearing much that they should not be able to ouermatch them, they required the helpe of the holy bishops. Who comming into their campe, put their fearefull hartes in such confidence, as though a great army had bene come at that instant for to ayde them. Whereupon they being their capraines, Christ warred with them in their campe. This happened in the fortie daies of lent, which were the more deuoutly obserued, through the presence of the priestes: in so much that they being instructed with daily preaching, many of the country way daily to be Christened, and the greatest part of the army required their baptisme. Vpon Easter day they made in the campe, the likenes of a Church with poles and bowes, where they were solemnely baptised: by vertu of which holy sacrament, they became feruent in faith, and bolde in hope of goddes strength, which before were in dispaire of their owne.

The enemies had worde of the manner and forme of their campe, and of all thinges done therein; Whereupon they thinking to steale vpon them, and so easely to obtaine the victory ouer them, as vnwares and vnarmed, made all the hast they could toward them: but yet by skoutes their comming was knowen in good time. Now the

*The 40<sup>th</sup>  
daies of  
Lent.*

the holy daies of Easter being past, the greatest part of the hoste goeth freshe from baptisme to their armour. Among them Saint German making himseife as a captaine, picked out a certaine number of light souldiours, and going forth with them, placed them prinely in a vally, which was beset with hilles on euery side: by the which it was thought the enemy wold passe vnto the Britannes campe. Shortly after come on the same way, the army of the Saxons, who when they were set in ambush, perceiued Saint Germane to approche; who being with them, gaue them all warning that as they heard him beginne, all they should cry and aunswer the same. And sodainly breaking out of the ambush, the enemy not being ware of them, the priest cried out thrise together Alleluya. All the rest strait aunswered the same. The Echo wherof, through the sounde of their voices, rebounding back from the hilles made such a sound, that though they had ben thrise as many more in number as they were.

Herwith their enemies were so amased, as though not only the hilles, but heauen it selfe also did crye out and fight against them. Whereupon they fled with all the speede they could make, casting away their weapons, and harneys, and thinking it inough if they might with their naked bodies escape the danger. Many of them for feare and haste were drowned in the riuer which was berwixt them and home. The innocent army beholdeth the reuenge of their enemies, and saw them selues to haue the Victory without battaile. The souldiers gathered vp the spoile, and with great ioye acknowledged God only to be the geuer of that ouerthrow. The

bishops

bishops them selues triumphed in God, to see the enemy put to flight without bludshed, & the victory to haue ben gotten by faith in God, and not by force of man. Thus thelland being sett in good order (the enemies both visible and inuisible being ouercome) the bishops returned homewarde, to whom God gaue prosperous passage, both for their owne vertues sake, and also at the intercession of the blessed martyr saint Albane.

*How the Pelagian heresies began to spring againe. Germanus returning to Britanny with Seuerus, cured a lame young man, corrected the heretikes, restored the faith.*

## THE 21. CHAPTER.

Not longe after, was there worde brought out of the same land, that the Pelagian heresies beganne a new to grow and multiply, by meanes of certaine which began againe to see forth the same. Againe therefore are directed to the bishop, the prayers of all the clergy, that he would go through with the cause of God, which he had taken in hand before. Whose petition he accepting, retourned againe with prosperous winces in to Britanny, with one Seuerus a man of great holines, the disciple of Lupus bishop of Treuella, and was ordeined bishop of Treuora, and preached first vnto that part of the Germanes the word of God. In this meane season, the wicked spirittes flieng about the land, did for newe where (so forced and confirmed) that Saint Germane was coming. In so much that Blasius one of the chiefe of the land, with out the report of any

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bishops

*S. German put  
test to  
flight an  
hoste of in-  
fidels by  
singing of  
Alleluya.*

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A

manifest

manifest messenger, hasted to the seas side, there to meete the holy men at their arriuall, bringing with him his sonne, who in the flower of his youth was benumbed of his leg: which was so shrunk in to his thigh warde, through the drith of his sinowes, that he could not set his foote vpon the ground.

With this Elafius, came a great multitude of people to receiue the holy prelates: who as sone as they came a lande, fel a preaching to the people after their wonted manner. They finde the people as touching their faith, in the selfe same stay they leste them, they learned the fault to remaine in a few, after whom they seeke, and finding them out, they condemne them. This donne Elafius felle downe at the teete of the bishops, offering them his sonne, whose pitifull case needed no prayers to entreate for the reliefe thereof. Euery man of himselfe pitied the young man, especially the priestes, who altogether (according to the pitie conceined) beseeched the clemency of God. And forthwith Saint Germane taking the younge man to him, made him sit downe: he felt his knee that was thus bowed inward, and with his blessed hand, serched thorough all the affected place, as farre as the greife went. And beholde ech parte as soone as he touched it, receiued helth, and the sinowes returned to their naturall course, so that in the sight of them all, the younge man was restored sounde to his father. The people were all astonished at the sight of so straunge a miracle, & the Catholicke faith therby confirmed in all their hartes.

After that the he preached to the people for the redresse of the said heresies. And by the assent of them

of them all, the first authors thereof are condemned, to be banished the land, and are deliuered vnto the priestes to be conueied beyound the sea: that by this punishment, both the country might be ridd of them, and they of their heresie. Wherby it came to passe, that in those places, the faith for longe time after remained sound and vndefiled.

All thinges thus ordered, the holy priestes returned with like good successe as they came thither. Saint Germane after this went to Rauenna, to treate a peace for the people of litle Britanny in Fraunce, and there with great reuerence being receined of Valentinian the Emperour and Placidia his mother, he deceased in Christ, whose corps was conueied vnto his owne Church with an honorable company, not without miracles donne by the way. Not long after, Valentinian was killed of the souldiars of Erius Patricius, whom he had slaine before the sixt yere of Marcianus raigne, with whom the west empire decayed, and came to ruine.

*How the Britannes being free from all foraine warres, fell at warres within them selues, and to all other mischieses.*

## THE 22. CHAPTER.

AT this time the Britannes were at peace with all other foraine enemies, but yet at warres within them selues. Their citties and townes lay wast, which the enemies had destroyed, and they which had escaped the handes of the enemies, were slaine many of them of their

*Heretikes  
bannished  
the countrey  
set is in rest  
and quiete.*

owne felowes. But hauing yet as fresh in mind the late calamities and slaughters they sustained, their priestes, peres and subiectes kept them selues somewhat in order. But after their death, the generation that followed, litle knowing, and lesse regarding the stormes passe in their fathers daies, and hauing respect only to that present prosperous estate in which they then liued, were so bent to breake all good orders of truth and iustice, that skant any token or remembrance thereof remained, but only in some, and that also in very few. Among many other of their horrible doinges, which their owne historiographer Gildas, doth lamentably set forth in writing, he saith of them thus; That they neuer tooke care to preache the gospell of Christ vnto the English and Saxons, which inhabited the land among them. But yet the goodnes of God did not so forsake his people, whom he foreknew should be saued, but provided for the said nation of the English much more worthy preachers, by whom they might be brought vnto his faith.

*How Saint Gregory the Pope sent Saint Augustine, with certaine religious men to conuert the Englishmen, and with letters of exhortation, encouraged them in their enterprise.*

## THE 23. CHAPTER.

An. 582.

**T**He yere of the Incarnation of our Lord 582. Mauritius the 54. Emperour after Augustus, raigned Emperour of Rome 21. yeres. The 10. yere of whose raigne, Gregorius being a man of the greatest vertu and learning of his time, was then

then Bishop of the Roman and Apollolick see, Lib. 1. which he gouerned 13. yeres, 7. monethes, 10. daies. Who the 14. yere of the raigne of the said Emperour, and about the hundredth and fiftith yere of the English mens coming in to Britanny, being moued by inspiration from God there vnto, sent the seruaunt of God S. Augustine, and certaine other monkes with him which feared God, to preach the word of God vnto the nation of the English. Who obeying the bishops commaundement, when they beganne to take the said enterprise in hande, and had already trauailed part of the way, they bethought them selues, that it should be better for them to returne home againe, then to goe vnto that barbarous & sauage countrie, whose language they knew not: And thus by common assent they determined to do, as being the more surer way. Whereupon they sent Augustine back againe to the Pope (whom he had there appointed to be bishop, if they were receiued of the Englishmen) humbly to require him, that they might not go forward in that so vncertaine, so perilous, and painfull peregrination. Whom he yet exhorted by letters, that putting their trust in the helpe of God, they should proceede in their good purpose, of which letters this is the copy.

*Gregorius the seruaunt of the seruauntes of God &c.* For so much as it were better neuer to beginne a good worke then, after it is once begonne to goe from it againe, you must needes (my deare sonnes) now fulfill the good worke which by the helpe of God, you haue taken in hand. Let therefore neither the trauail of the iourney, neither the talke of euil tongued men dismay you, but

with all force and feruour, finish that you haue by the motion of God begonne, assuring your selues, that after your great labour, eternal reward shall follow. Be you in all pointes obedient vnto Augustine, whom I haue sent back vnto you, and appointed him to be your Abbate, knowing that shall much profit your soules, which you shall do vpon obedience of his commaundement. Our almighty Lord defend you with his grace, and graunte me to see the frute of your labours in his kingdome of heauen: and though I can not labour my selfe with you, yet that I may enioy part of your reward, for that I haue a wil to labour. God keepe you in helth, my deare beloued children, dated the 23. of Iuly, our Lord Mauricius Tiberius raigning, our most vertuous Emperour, in the 14. yere of his emper, the 12. yere after his Consulship, Indictione 14.

*How he sent a letter to the Bishop of Arels, to receiue them.*

THE 24. CHAPTER.

**H**E sent also at the same time, letters vnto Etherius Archbishop of Arels, that he should fauorably entertaine Augustine going in to Britanny, of which letters this is the tenor. To the Right Reuerend and most holy, his brother and felowe bishop Etherius, Gregory the seruant of the seruants of God. Though with such priestes as loue God, religious men neede no commendation, yet because oportunitie to write did serue, we thought it good to direct our letters to your brotherhood: aduertising you that we haue sent Augustine

Augustine the bearer hereof, with other seruants of God accompanieng him, for the helth of soules: whom it behoueth your holines to helpe and comfort, as the holy order of priesthood requieth. And to the entent you may be the better enclined so to doe, I haue willed him to discouer vnto you the cause of his iourney, not douting but it being knowen, you will gladly shew him what comfort you may. We commend also vnto your charitie, our comon sonne Candidus priest, whom we haue sent to ouersee our Church belonging to our patrimonie. God keepe you in safety reuerend brother. *Datum vt supra.*

*How that Augustine comming in to Britanny, first preached vnto the King of Kent in the Ile of Tenet, and so beeing licenced of him, came after in so kent to preache.*

THE 25. CHAPTER.

**A**ugustine being much encouraged with the comfort of S. Gregorie, returned to preache the word of God with the seruants of Christ which were with him, and came in to Britanny. Ethelbert at that time was king of kent a man of greate power, who had enlarged the frontiers of his emper, as far as the greate flud Humber, by which the west and northe Englishe are diuided. At the easte ende of kent, there is the Ile of Tenet. 60. miles in compasse, according to the estimation of Englishe miles, which Ilande is parted from the lande by the flud Wantsome, being of three furlonges bredthe, and in two places only passable: for bothe the heddes therof runne into

*The Ile of Tenet.*

**THE HISTORY OF THE**  
the sea. In that Iland was Augustine set on land,  
and his fellowes, to the number of almost forty  
persons. They rooke with them certaine French  
men to be their interpreters, according as Gre-  
gorie had commaunded. And sendinge vnto King  
Ethelbert, they sent him worde, that they came  
from Rome, & that they brought him very good  
tidings, to wit, that such as should followe and  
obey his doctrine, they should enioye an euerla-  
sting kingdome in heauen, with the true and li-  
uing God. Who hearing this, commaunded that  
they should tarry in the said Iland, hauing all  
thinges necessary ministred vnto them, vntil they  
should heare farder of his pleasure. For the brute  
of Christian religion had come before vnto him,  
he hauing married a Christian woman of the coun-  
try of Fraunce named Bertha, whom he married  
with these conditions made by her parents, that  
it should be lafull for her to kepe inuolable the  
rites of her faith and religion, with her bishop  
Luidharde by name, whom they appointed to  
assiste and helpe her in matters of her faith.

Within fewe daies after the Kinge came vnto  
the Iland, & setting himselfe without in the ayre,  
he willed Augustine with his fellowes to come  
to visit him. He wold not suffer him to come vnto  
him into any house, least if he and his were skilful  
of forcery, they might the rather deceiue him and  
preuaile against him. But they came not armed  
with the force of the diuell, but endewed with  
the strength of God, carying before them in place  
of a banner, a Crosse of siluer, and the image of  
our Sauour painted in a table, and singing the le-  
ranies, praied both for themselues, and also for  
them, to whom, and for whose sake, they came  
thether. And when they sitting downe as the

*Our faith  
beganne  
with Crosse  
and pro-  
cession.*

King did bid them, preached vnto him the worde  
of life, and also to all his houshold there present,  
he answered them saying: You geue vs very fayer  
wordes and promisses, but yet for that they are  
straunge and vnknownen vnto me, I cannot rashly  
assent vnto them, forsaking that auncient religion  
which thus longe, both I and my people haue  
obserued. But for so much as you are come so far,  
to the entent you might impart vnto vs such  
knowledge as you take to be right, true and good,  
we will not seeke your trouble, but rather with  
all courtesey we will receiue you, and minstre  
vnto you all such thinges, as are behouefull for  
your liuing. Nether do we let, but that you may  
winne vnto your profession with your preaching,  
as many as you can. He allowed them therefore a  
lodging in the Cittie of Canterbury, which was  
the head cittie of his dominion, and as he promi-  
sed, provided them of necessities, and freely li-  
cenced them to preach. It is said that as they ap-  
proched neare the cittie, hauing the crosse and  
image of our King and Sauour Iesus Christ ca-  
ried as their maner was, before them, they songe  
all in one tune this letany following. *We beseeche  
thee o Lord for thy great mercy sake, that thy fury and  
thine angre, may be taken from this cittie, and from  
thy holy house, because we haue sinned. Alleluys.*

*How the said Austen liuing in Kent, did follow the pri-  
matine Church both in teaching and liuing, and  
was created Bishop of Canturbury the place of the  
Kinges abode.*

**THE 26. CHAPTER.**

**A**fter they were now entred in to their lod-  
ging, they began to expresse the very Aposto-  
like

*The life of  
of our A-  
postles and  
first prea-  
chers.*

like order of liuing of the primitiue Church, seru-  
ing God in continuall prayer, watching, and fa-  
sting, and preaching the worde of life to as many  
as they could, despising the commodities of the  
world, as thinges none of theirs, taking of them  
whom they instructed, only so much as might  
serue their necessities, liuing them selues accord-  
ing to that they taught to others, and being ready  
to suffer, both troubles yea and death it selfe, in  
defense of the truth that they taught. Whereby  
many did belieue and were baptised, maruailing  
much at the simplicity of their innocent life, and  
at the sweetnes of their heavenly doctrine.

There was at the east ende of the citty, an aun-  
cient Church built in the honor of Saint Martine,  
made while the Romans were yet dwelling in  
England, in the which the queene (who, as we  
haue already said, was a Christian woman) did vse  
commonly for to pray. They also resorted com-  
monly to the said Church, and began there first to  
sing seruice, say masse, pray, preache, and Christen,  
vntill such time as the king being conuerted to the  
faith, they receiued more ample licence to preach  
where they would, and either to builde a new, or  
else repaire ould Churches. But when the king  
him selfe being much delighted with the purity of  
their life and the example of their godly conuersa-  
tion, as also with their sweete promises (which  
they proued to be true by the working of many  
miracles) did beleue and was baptised, the people  
began more and more, daily to resort vnto their  
sermons, and renouncing the rites of their ould  
gentility, to ioyne them selues by faith to the vni-  
tie of the holy Church of Christ. Of whose faith  
and conuersion, though the King much reioyced,  
yet

*Our first A-  
postle said  
masse.*

*The first  
Christening  
of Englis-  
men in Ca-  
nabury.*

yet he would force none to become Christian, but  
only shew him selfe in outward apparence more  
frendly vnto the faithfull, as companions of one  
kingdome of heauen with him. For why? he had  
learned of these his matters, that the seruice of  
Christ, must be voluntary and not forced. And  
without any farther delay, he appointed forth for  
his said doctours, a place and See semely for their  
degrees in his head citty of Canterbury, and gaue  
them necessary possessions for the maintenance  
therof.

*How he being created bishop did aduertise Gregory the  
Pope of such thinges as he had done in Britanny, and  
required his counsell vpon certaine incident cases.*

## THE 27. CHAPTER

**A**fter this, the seruant of God Augustine came  
to Arles, where (of Etherius Archebishop of  
the said citty) he was created Archebishop of the  
Englishmen, according as S. Gregory the Pope  
had commaunded. And returning vnto Britanny,  
he sent forthwith Laurence priest & Peter monke  
vnto Rome, to make relation vnto Saint Gregory,  
that the English men had receiued the faith, and  
he made their bishop; and also required his an-  
swere vpon certaine doubtess necessary for him to  
be informed of, wherof without delay he recei-  
ued answer. Which we thought good to put  
into this our history.

The interrogatories of Augustine bishop of the  
Church of Canterbury. First how the bishops  
should behaue them selues among their clergy,  
and how the offeringes of the faithfull vpon the  
altar,

altar, should be distributed. And what the bishops office in the Churches. Gregory the Pope answered. The holy scripture testifieth, as I am sure you know, and specially the Epistles of Saint Paule vnto Timothy, in the which he goeth about to instructe him, after what sorte he ought to be conuersant in the house of God. The maner of the see Apostolike is, to geue commaundement vnto such as be made bishops, that all maner of oblations that are geuen, be deuided into four portions: the one therof to be geuen vnto the bishop towards his hospitality; the other to the clergy; the third to the poore; the fourth to the reparation of the Churches. But for as much as you being brought vp vnder regular discipline, must not by the order of your rule, liue a part from your clergie, in the Church of the English which is as yet but newly entered into the faith of Christ, you must follow that trade and forme of life, which was vsed in the primitiue Church among the fathers, among whom there was none that laid that to be his owne which he possessed, but all thinges were common. And if there be any amonge the clergy out of holy orders, which cannot liue chaste, they shall take wiues and haue their stipend allowed them without: for of the the same partes of which we haue spoken of before, we know it is written, that it was deuided to euery man according as he had nede. You must also thinke and prouide for their stipend, and they are to be kept vnder the ecclesiasticall rule, and seene vnto, that they liue honestly, attend their psalmodie, & keepe both hart, tongue and body from all vnlaful things through the grace of God. As for them that liue after the common sort,

what

*St. Augustine  
in our  
Apostle  
was a  
monke.*

*The clergy  
out of holy  
orders taketh  
wiues*

what neede I to speake, ether what portions they shall geue, what hospitality they shall keepe, or what workes of mercy they shall fulfill? Seing it is commaunded that all which is superfluous, should be employed vpon godly vses, according as our Lord, the master of vs all doth teach vs; *Quod superest date eleemosinam & omnia munda erunt vobis*, of that which is left, geue almes, and all shalbe cleane vnto you.

*Augustines demaunde.* Where as there is but one faith, why be there so many sundry customes of Churches? And one custome of masses, obserued in the helie Church of Rome, an other in Fraunce?

*Gregory the Popes answere.* Your brotherhood knoweth the custome of the Church of Rome, in the which you were brought vp. But it please me that if you haue founde any thing be it other in the Church of Rome, Fraunce, or any other, that may more please God, that you choose that, and plante in the English Church (which as yet is but lately come to the faith) the best orders that you can choose, and gather out of them all. For the thinges are not to be loued for the place, but the place is to be loued for the good thinges that are in it. Choole then out of eche Church, & that which is most godly, most religious, & best in any of them, that being gathered together as it were in a boundell, deliuer vnto them, and inure them there vnto.

*The question of Augustine.* I praye you how shall he be punished, which taketh any thing away from the Church?

*Gregory answereth.* That you may consider, by the peiton of the thete. For there be some which

hauing

hauing otherwife to liue, yet steale: & some other there be, which are drinen thereunto by necessity. Whereby some must be merced with fines, some must be punished with stripes, and some fauorably, some sharply corrected. And when sharpe punishment is exercised, it must be done with charity, not in fury. For therfore the man is punished, that he may not be damned in hel fire. And so we must chaatise our bretheren offending, as the good fathers doth their carnall children, whom though they punish for their faults, yet they seeke to haue them their heires, whom they punish, and keepe their possessions for them, whom they seeme to chasten in their anger. This charity therfore is euer to be kept in minde, and according to it, correction is so to be measured, that the minde exceedeth not the rule of reason. Thou shalt also tell them, that they must make restitution of such thinges as are taken from the Church. But God forbid, that the Church should looke to receiue with encrease of gaine such earthly thinges, as hath ben taken from it.

*The question of Augustine.* Whether two german brothers, may marry two sisters, which be many degrees from them?

*Gregory aunswereth.* That may be done lawfully by all meanes, for there is nothing found in scripture to the contrary.

*The question of Augustine.* Vnto what generation may the Christians mary with their kindsfolke?

*Gregory aunswereth.* It is permitted by a certaine law of the Romanes, that brothers and sisters children, may lawfully be ioyned together in wedlock. But experience sheweth, that of such wedlocke their can growe no children, and the holy

holy lawe forbiddeth, that we should reueale the turpitude of our kindred. Wherefor it is necessary that it be the third, or fourth generation that should be permitted to marrie. As for the second, they must in any wise forbear one from the other. To marry with our steppe-mother, it is a greuous offence, for it is written in the law. *Thou shalt not reueale the turpitude of thy father.* The sone cannot reueale the turpitude of his father. But because it is written. *They shal be two in one flesh,* he that presumeth to reueale the turpitude of his steppe-mother, which was one flesh with his father, he truly reueleth the turpitude of his father. It is also forbidden thee, to marry with thy brothers wife, for that by her former mariage she was one flesh with thy brother, for which cause Iohn Baptiste was beheaded, and suffered holy martir-dome. To whom though it was not said, that he should deny Christ, yet was he killed for the confession of Christ. For in that our Lorde Iesus Christ said, I am the truth, for that he was killed for the truth, he shed his bloud also for Christ. And whereas there be many of the English, which whiles they were yet infidels, were thus vnlawfully coupled, when they come to the faith, they are to be warned, that they forbear, and take it to be a right greuous offence. Teache them to feare the dreadfull iudgements of God, lest for vnlawfull carnall loue, they runne in daunger of hell fire. And yet for this are they not to be kept from the communion of the body and bloud of our Sauiour Christ, least you may seeme to punish such thinges in them, which they committed by ignorance before their baptisme. For at this present time, the holy Church with a zeale doth punish

some things, some other of a mekenes it doth to-  
lerat, at some other it winketh vpon considera-  
tion, yea it so beareth & dissembleth, that the euill  
which it hateth, by bearing and dissembling it re-  
dresseth. All such as come to the faith, are to be  
warned that they committe no such thinge, and if  
they then doe, they are to be restrained from re-  
ceiuing the sacrament. For as they are somewhat to  
be borne withall which offend of ignorance, so  
they are sharply to be corrected, which wittingly  
feare not for to sin.

*Augustines question.* If the bishops be so far a part  
one from an other, that they cannot conuenient-  
lie assemble together, whether one may be ordai-  
ned a bishop, without the presence of other bis-  
hops?

*Gregory answereth.* In the Church of England,  
in which thou only art as yet a bishop, thou canst  
ordaine none, but without other bishops. For  
when come there any bishops out of Fraunce  
which might assist you in ordaining bishops? We  
will therefore you ordaine bishops, but so that  
they may not be one far from an other, that there  
be no such necessitie, but that they may hereafter  
come together at the creation of other. The Cu-  
rats also whose presence may do good, ought ea-  
sely come together. When then by the helpe of  
God, the bishops shall be so made, that they shall  
not be far a sunder one from the other, there shall  
be no bishop created without three or four bis-  
hops assembled together. For in spirituall matters,  
how they may be wiselie and prouidently dispo-  
sed, we may take example of carnall matters. We  
see when mariages are solemnized in the world,  
other that are married are called there vnto, that  
such

*Of crea-  
ting of bis-  
hops.*

such as were married before, should ioye with  
such as are married after. Why then may it not be  
like in this spirituall ordinance (in which by spi-  
rituall ministerie a man is ioyned vnto God) that  
such then should resort together, which either  
may reioyce of the worthines of him that is made  
bishop, or may pray together vnto God for his  
continuance?

*Augustines question.* How shall we deale with  
the bishops of Britanny and Fraunce?

*Gregory answereth.* We geue you none autho-  
rity ouer the bishops of Fraunce, for that of aun-  
cient time, and of my predeceffours, the bishop of  
Arles receiued his palle, whom we must not be-  
reue of his authority. And if it chaunce you ther-  
for to go to Fraunce, you shall treate with the said  
bishop of Arles, how such defaultes as are in the  
bishops may be redressed. Who if he be negligent  
in the execution of ecclesiasticall discipline, you  
must moue him and prick him forward there  
vnto: to whom also we haue written, that ioy-  
ning with you being there present, he do his en-  
deuoure, to reforme the maners of the bishops in  
such thinges, as are contrary to our Lordes com-  
mandement. You by your owne authoritie haue  
nothing to doe in sitting vpon the bishops mat-  
ters, but yet by courteously entreating them, by  
geuing them good example for to follow, you  
may reforme the mindes of the euell disposed  
vnto vertu. For why? It is written in the law, he  
that passeth through another mans feilde, shall not  
thrust his sickle in to his corne, but rubbe the ea-  
res with his hande; and so eate them. Neither  
canne you thrust the sickle of iudgment into the  
corne that is committed vnto another mans  
charge,

charge, but with the example of your well doing, you may rub off the chaffe of sinne from Gods corne, and by treating and perswading with them, conuert them to the body of the Church of Christ, as a man doth the meate he eateth, in to his owne. But whatsoeuer is to be done by authority, let it be done by the said bishop of Arles: least that order should be broken which was ordained by the auncient institution of our fore-fathers. As for all the bishops of Britanny, we commit them vnto your charge, that the vnlearned by holisom doctrine may be instructed, the weake by good perswasions may be strengthened, the forward by iust authority may be corrected.

*Augustines question.* Whether a woman that is great with childe, may be baptised? Or how long after she is brought a bed, shall she tarry before she be receiued in to the Church? And the childe that is borne, how longe shall it tarry before it be baptised, lest it be preuented by death? Or how long after she is brought a bed, shall her husband forbear her carnall company? Or if she be in her monethly defeale, whether may she come to the Church or be receiued to the miltary of the holy communion? Or the man after he hath carnally knowen his wife, whether may he enter into the Church, before he hath washed himselfe with water, or receiue the mystery of the holy communion? Of all which, the rude English nation had neede to be informed.

*Gregory answereth.* I doubt not but you haue bene asked counsell in these maters, and I thinke also I haue made you already aunswer herein. Yet that which your selfe could say and thinke herein, I thinke you would haue it confirmed with my

*The primacy of  
Canterbury  
in Engla.*

my aunswer: The woman with child, why should she not be Christened, seeing to be teeming, is no sinne before the eyes of almighty God? For our first fathers, when they had sinned in paradise by the right iudgment of God, they lost the immortality which they had receiued. And for so much as God would not vtterly destroy mankind for his sinne, in punishment of his sinne, he tooke frō him the benefite of immortality, and yet of his mercy and goodnes he reserued vnto him the encrease of issue. That then which of the gift of God is reserued vnto the nature of man, by what reason should it be restrained from the grace of baptism? For in that Sacrament by the which all sinne is vtterlie taken away, it is great follie to thinke any man to be restrained from the gift of that grace, who is willing to receiue it. When the woman is deliuered, how many daies after she shall come to the Church, is plaine to be knowen by the commaundement of the ould Testament which saith thus: *The woman which hath borne a male childe, shall remaine thirty three daies in the blood of her purification: she shall touche no holy thinge, nor shall enter into the sanctuary, vntil the daies of her purification be fulfilled. But if she haue brought forth a femal child, sixty six daies she shal remaine in the blood of her purification.* Which yet is to be knowen, that it is ment in miltary: for if the same hower that she is deliuered, she should come to the Church, she should run in no danger of Gods displeasure, for it is the pleasure of the flesh, not the paine that causeth the sinne, the pleasure is in begetting the childe, but bearing is the paine and trauaile. Whereupon it was saied vnto our first mother, who first brake Gods commaundements, *I shall multiply thy*

*Leuie. 12.*

*pangues and paines, and thou shalt bring forth in sorrow.* If then we forbid the woman which is deliuered, to come to the Church, we make as though her paine were her sinne. By no meanes then is it forbidden to Christen, ether the woman that is deliuered, or the childe wherof she is deliuered, yea the very first hower ether of the deliuerie of the one, or of the birth of the other, if any of them both be in perill of death. For the grace of the sacrament, as it is to be geuen vnto the liuing with great discretion, so is it to be offred without delaie to them which draw toward their death: lest while time conuenient to geue the mystery of our redemption is looked and taried for, by meanes of delay, the partie die before he can receiue the said benefite.

Nether shall the man carnallie companie with his wife, vntill the child that is borne be weaned. But now by a corrupte custome, the wemen refuse to nourse the children borne of their owne body: which semeth to haue ben found out only of incontinencie: for therefore they refuse to nourse their owne children, because they will not forbear the company of their husbandes. Wherfor such as of an euill custome do put their children to nourse, shall not lie with their husbande vntill the daie of their purification be fully cōplet. Also in the time of her flowers they are forbid to companie with their husbande, so that the ould law doth punish them which haue to doe with a woman being in that case. Which woman yet neuertheless is not then forbidden to come to the Church, because the superfluity of nature cannot be imputed for sinne: and for that she suffereth it against her will, it is no reason she should be restrained

strained from comming into the church. For we know that the woman which was diseased with the bloody flux, coming humbly behind our lord, *Luc. 8.* touched the hemme of his garment, and by and by was cured of her said infirmitie. If the the woman which had the bloody flux, might lawfully touch the garment of our Lord, why may not she enter into the church, which suffereth her monthly flours? But you will say for her, her malady forced her to seeke remedy, this other is taken of her customable sycknes. Consider this with thy selfe, deare brother, that al what we suffer in this mortall flesh by feeblenes of nature, was by the iust iudgement of God ordayned after our sinne, hunger, thirst, heate, cold and werinesse, procedeth of the infirmitie of nature. And what other thing is it to seeke foode against hunger, drinck against thirst, open ayre against heate, garmentes against colde, rest against wearinesse, but to take medicine against sycknes? So vnto the woman that monthly course of her body is a disease. If then she did wel presume which being sycke touched the garment of our Lorde, that which is granted to one woman, why should it not be granted vnto all other, which by nature are greued with like sycknesse?

Nether shall she be forbidden in the said daies, to receiue the holy sacrament: but if of a great reuerence which she hath there vnto, she will not presume to receiue it, she is the more to be praised: but if she doe receiue it, she is the lesse to be iudged. For it is the point of well disposed mindes, there to acknowledge their fault sometimes, *2 Cor. 13.* where there is none in deede. For many times that is committed without fault, which yet proceeded

# THE HISTORY OF THE

ceeded of a fault. Where vppon to eate when we  
ar hungry is no fault, and yet hungar began and  
sprange first of the syn of our first father. And that  
monthely custome is no syn to the woman, for  
that it happeneth naturally. But yet bicause na-  
ture is so corrupted, that without the mans will  
it seemeth to be defiled, it had its first originall  
off syn, and remaineth as a punishment, to the in-  
tent man might now know, what he is become  
through the iustice of God by syn. And that man  
which did commit sinne with his will, should  
feele the punishment off syn against his will.

And therefore wemen, when they do consider  
them selues herin, if they mekely refuse to come  
to the sacrament of the body and bloud of Christ,  
they are to be comended for their good considera-  
tion: But if of a good custome of a religious life,  
they haue a feruent desire to come vnto the holy  
milteries, they are not to be forbiddē, as I haue said  
before. For as in the ould testament, outward  
workes are to be obserued, so in the new testa-  
ment, that is not so much regarded which is done  
outward, as that which is intended. For where as  
the lawe forbiddeth vs to eate many meares as  
vnclane, yet in the ghospell our Lord sayeth: *not*  
*that which entereth into the mouth, that defileth the*  
*the man*: And presently he sayeth expounding the  
same: *out of the harte come euil thoughts*. Where it  
is sufficiently declared, that thinge to be vnclane  
before God, which springeth out of the roote of  
of an vnclane harr. Where vppon Saint Paule also  
sayeth, *that to the cleane, all thinge is cleane: but*  
*vnto the vnclane and the infidell, nothing is cleane*.  
And I tray after he putterh the caule of that vn-  
cleanes; *For their minde and conscience (saith he) is*  
*defiled*.

# CHVRCH OF ENGLAND.

defiled. If then the meat be not vnclane vnto him  
which hath not an vnclane mind, why the should  
that, which the woman hauing a pure mynde  
doth suffer of nature, be imputed vnto her as im-  
purity?

As for the man which sleepeeth with his owne  
wife, shal not come into the church except he be  
washed with water. The lawe commaundeth the  
olde people, that the man which hath had to doe  
with his wife, shal both wash him selfe with wa-  
ter, and not enter the church before the going  
downe of the son. Which saying may yet be con-  
strued spiritually: for then spiritually the man  
hath to doe with the woman, when the minde  
doth delite it selfe with vnclane thoughts of  
vnlaful lust. And except this fire of lust be quenc-  
hed, he shal not think him selfe worthy the com-  
pany of the faithfull brethern, who findeth him  
selfe possessed with vnchaste desires. Though of  
this thinge diuers countries ar of diuers myndes,  
and some vse one thing, some an other, yet the  
maner of the Romans was euer of auncient time,  
after the company of their owne wyues, both to  
purifie them selues in the bath, and of reuerence  
to forbeare a while comming into the church.

We say not this for that we take mariage to be  
syn, but for that euen the laful company of man  
and wife, is not without the pleasure of the flesh:  
which pleasure can not be altogether without  
some syn. For he was not borne of aduouty or  
fornication but of laful wedlocke which sayed:  
*Behold I am begotten in iniquitie, and my mother hath*  
*conceiued me in syn*. He which knewe him selfe to  
haue bene conceiued in syn, mourned to remem-  
ber his synfull byrth, for the tree doth beare in  
his

Leuit. 15.

Whether  
in the acte  
of mariage  
thera be  
any sinne.

Psal. 50.

his braunches, the corrupt humors which he drew from the roote. In which words yet he doth not call the carnall company of man and wife synne, but pleasure therein. For there are many thinges, which of them selues be lawfull and allowable, & yet in the doing of them we are somewhat defiled. As oftentimes being angry we punish other mens faultes, whereby the calmnes of our mind is troubled: and though what we doe be well done, yet is it not well, that in doing it our minde is put out of quiet. For he was angry with the vice of the offenders, who said, *Myne eye is troubled with anger.* For whereas the minde can not lift it selfe vp vnto the light of contemplation, except it be still and quyet, therefore he sorowed to see his eye distempered with anger. For while he was forced to looke downeward to punish the trasgressours, he was forced also to be withdrawn from the contemplation of thinges which are aboue. So then it is a commendable thing to be moued with anger against synne, and yet is it a grief and a hinderance to the well disposed minde: for in that he hath ben angry, he knoweth that he hath offended.

Wherefore, to come to the purpose, the right use of carnall company betweene man and wife, is to come together for procreation of children, not for lust and pleasures sake. And if any man doth vse his wife, not for carnall pleasure, but to the ende of procreation only, this man truly is to be left vnto his owne discretion, both for comming vnto the church, and also for receiuing of the holy sacrament of the body and bloud of our Lord. For he is not to be kept either from the one or the other, who being in the fire yet can not be burned.

*Psal 30.*

ned. But when on the contrary, not the desire of issue, but the pleasure of the body, beareth chiefest rule in the worke of copulation, they haue both cause to bewaile their frailtie. For though the worde of God doe graunt them so much, yet doth it not so graunt it them, that they should be out of feare of offence. For as saynt Paule writing to the Corinthians sayeth, *he that can not lue chaste* 1 Cor 7. *let him haue his wife, so he straitwayes farther sayeth I say this as tolerating, not commaunding.* There is no toleratiō of that which is lawfull of it selfe, wherefore in that he vlieth this worde *tolerate*, he sheweth it to be faulty.

It ought well to be pondered, that our Lord entending to speake vnto the people in the monte of Sina, gaue commaundement, that they should first abstaine from wemen; and if puritie of the body were there so earnestly required, where our Lord by meanes of his creature did speake vnto men, that they which should heare the worde of God should be free from wemen, how much more ought the wemen which receiue our Lords almightie body, seeke to preferue in them selues cleanes of the bodie, least they take hurt by the greatnes of that inestimable misterie? Hereof also is it said by the priest vnto Dauid touching his seruants, that if they were cleane from wemen, they should eate of the shew bread, which otherwise they should not be suffered to receiue, except Dauid would say that they were pure from wemen. Then the man bathed in water after the carnall knowledge of his wife, may be admitted to the sacrament, when it is found that he may come vnto the church.

*Exod. 19.*

*1. Reg 21*

*Augustines question.* Whether after the illumination

lusion which is wont to befall vnto a man in his dreame, a lay man may receiue the body of our Lorde, or a priest may say masse?

*Of nightlie  
pollutions  
or illusions.*

Gregory answereth. The testament of the ould law as we haue aboue said, auereth him to be defiled, and suffereth him not to enter the church before euening, and not but first bathed. Which thing the spirituall people otherwise vnderstanding, shall take it in like sense as we haue aboue declared. For he is deluded as it were by dreame, who being tempted with vnclennesse, is defiled with reall imaginations in his thought, but he washeth himselfe with water, that is, he washeth away with teares the filth of his thoughtes: And except the fire of temptation do goe forth, let him hold himselfe guiltye as it were, vnto the euening. But in this maner of elusions, there is a difference to be made: For a man must narrowly search and discusse himselfe, from what cause this thing came into his minde, when he was a sleape. For sometimes it cometh of surfet, sometimes of superfluitie or weakenes of nature, and sometimes also from vnclene thoughtes. When it cometh of the superfluitie or infirmitie of nature, it is nothing at all to be feared, for the mind in this case soroweth more that it hath suffered willingly, then that it hath committed any thing wittingly. But when it hath risen thorough inordinat excesse of diet, wherby the vessels of the feminall humours are replenished, the minde thereby is not cleare and voide of fault: yet it is not guilty of so great fault, that the man thereby is to be withholden, ether from receiuing of the sacrament, or from saying of masse. Bicaule it may happen, that ether it is holy day, or the partie must of

of necessitie say masse, for that there is no other priest to be gotten in that place. And if there be other at hand, yet the illusion comming only of surfet, is no sufficient cause to make a man to forbear the receite of the holy misteries. Yet (as I thinke) he ought meekely forbear from the offering of the holy sacrifice, though not from receiuing: except the minde withall be defiled with some vnclene phantasies: and though the party do not remember, that in his dreame he stayned any such phantasies, yet in his owne iudgement he is not guiltye, if in the dayes before he remembreth he had offended in gluttonous feeding of the body. But if it riseth of any foule thoughtes, which he had wakyng, the offence is open and manifest of it selfe. For he doth see out of what roote that polution did spring. For the euell that he wittingly thought vppon, that vnwittingly he committed.

But here againe we must consider, whether that thought sprang of suggestion, of delighte, or of consent, for by these three all maner of sinne is fulfilled. Suggestion is by the diuell: delite by the flesh: consente, by the spirit: The diuell, was the first prompter to sinne, Eua (as it were the flesh) took delighte therein. Adam (as it were the spirite) consented. And herein is requisite great discretion, that the minde as iudge ouer it selfe, should discerne betwixt suggestion and delighte, betwixt delight and consent. For when the wyc- ked fend doth rayse the first motions vnto synne in our harte, if there follow no delighte therein in the mynde, there is no synne at all committed: but when the flesh begynneth to take delighte therein, then synne begynneth to springe: If then

*Suggestion  
Delight.  
Consent.*

then aduisedly he doth agree thereunto, then sinne is perfited. So that in suggestion is the beginning, in delighte the feeding, in consent the finishing of sinne. And it often chaunceth that the euill, which the diuell soweth in the thought, the flesh delighteth therein, and yet the soule doth not agree there vnto. And though the flesh can fele no delighte without the soule, yet the soule struing against the pleasures of the flesh, is against its will hampred with the pleasure of the flesh, in such sorte, that with reason it doth gaine say, and not agree vnto it, and yet is bound with delighte, but so that it much lamenteth its bande. Whereupon that principall champion of the heauenly army S. Paule, bewailed himselfe saying: *I find a law in my limmes, repining against the law of my minde, and leading me away prisoner in the law of sinne which is in my limmes.* If he were prisoner, then he did not fight: and if he did fight, why was he prisoner? He then strived with the law of his mind, against which, the lawe of his flesh did fight. Then if he fought, he was not in bondes. Man therefore is both bounde & free: free through righteousnes which he loued, & bounde through the delighte, which he indured against his will. These be the aunswers of holy Gregory vnto the demaundes of the reuerend bishop Augustine. The epistle which he had addressed vnto the Bishop of Arles, and sent after to Vergilius the successor of Eucherius, here after followeth.

Rom. 7.

The Epistle

The Epistle of S. Gregorie vnto the Bishop of Arles, that he should ayde Augustine in the worke of God.

### THE 28. CHAPTER.

Gregory the seruant of the seruants of God, sendeth greeting vnto the reuerend & his holy brother Vergilius bishop. With what affection our bretherens comming of their owne accorde vnto vs are to be entertained, it may thereby well appere, for that many times we are wont to bid them vnto our house for charities sake. If therfore it chaunceth your brother and mine Augustine bishop, to come vnto you, I pray you receiue him with such hartly and frendlie enterteinement, that both he may be thereby honorable comforted, and others taught how brotherly charity is to be maintained. And for that it often times chaunceth, that they which be farre off, shall soner learne by reporte of others, such thinges as are to be reformed where we are, then we our selues, if it be so that you heare by him of thinges among your priestes or others, worthy to be redressed, sitting in examination with him vpon the parties faulty, make diligent search and scrutenie thereof. And in such thinges as offende God and prouoke his wrath, shew your selfe so loth and harde to be entreated, that both to the feare of other, the offenders be punished, and the innocent through false surmises be not oppressed. God kepe you in helth, Reuerend brother. Geuen the 20. of Auguste the 28. yere of the raigne of our good Lord and Soueraine Mauritius Tiberius Emperour, *Indictione quarta.*

De he

*How the said Gregory sent vnto Augustine a palle with  
a leter, and more preachers.*

## THE 29. CHAPTER.

**F**Vrther more, the said Pope (for so much as Augustine had aduertised him that there was a great haruest and few workemen) sent him with his said legates, more preachers, of which the chiefest were Mellitus, Iustus, Rufinianus: And by them also he sent all such things as were necessary for the furniture & ministerie of the church: As holy vessels, altarclothes, ornamentes for the churches, apparel also for the priests & clergy. Also reliques of the holy Apostles & martyres, & many bookes. He sent him also letters by the which he signified vnto him, that he had sent him a palle and instructed him what order he should keepe in making of Bishops in the country of Britanny: of which letters this is the tenor.

To his most reuerend and holy brother Augustine bishopp, Gregory the seruant of the seruants of God. Although such as labour in the worke of God, may assuredly hope that God doth reserve for them vnspokeable reward in the kyngdom of heauen, we neuertheless stand bound temporally also to honour and reward them: that they may by meanes thereof be the more earnestly bent to take paynes in furthering the honour of God. And for as much as by the goodnes of God and your trauaile, the newe church of the English people is brought vnto the faith and grace of Christ, we graunt vnto you, the vse of the Palle, to weare such times only as you  
say

*A palle  
from the  
Pope to  
Augustin  
the first  
Bishop of  
Canterbu-  
ry.*

say Masse: And we licence you to ordayne twelue Bishops, in such places as are vnder your iurisdiction: but so that the Bishop of London be suer here after consecrated of his owne Synode, and receiue his palle of this holy and Apostolike see, wherein I by the authoritie of God, doe now serue. Also we will that you send a bishop to the citie of Yorke, whom you shall think worthy of that prelatie, so that if that citie with the country about receiue the worde of God, the said bishop be authorised to make twelue bishops more, and he him selfe be their Metropolitane. For we entend to geue him also a palle by the grace of God, if we liue: whom neuertheless we will to be subiecte to your disposition. But after your death so to haue the ouersight of the rest of the bishops whom he shall make himselfe, that he be in no case subiecte vnto the authoritie of the bishop of London. Betwixt the Bishops of London & York let this be the difference, that he be highest, that is first ordayned. All thinges that is done for zeale of Christ, is to be done with common counsell and mutuall concorde, so that they may with one minde dispose their doinges, and accomplish what they haue disposed without variance. We will farder, that vnto you be subiecte, not only the bishops which you shall make your selfe, or such as shalbe made by the bishop of Yorke, but also all the priestes of Britannie: to the entent that from your liuinge and life they may receiue a pattern, both to beleene, and also to liue a right: and executing their offices both in soundnes of faith and integritie of life, they may attaine to the kyngdom of heauen, when it shall please God to call them. God keepe you in helth reuerend brother.

Geuen

*The priuileges of the  
Bishops of  
Yorke and  
London.*

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 Geuen the 20. of August the 29. yere of the raigne  
 of our Soueraine Lord and Emperour, Mauricius  
 Tyberius, the 18. yere after his consullship, *Indi-  
 ctione quarta.*

*The copy of a letter sente by S. Gregory, to Mellitus the  
 Abat going to Britanny.*

### THE 30. CHAPTER.

**A**fter the said legates were gone, and were  
 in their iourney toward Britanny, the holy  
 father Gregory sent letters after them worthy of  
 memorie, in which he openly declared, how ear-  
 nestlie he rendered the helth of our country. Wri-  
 ting thus. Vnto his deare beloued son Mellitus ab-  
 bat, Gregory the seruaunt of the seruaunts of God.  
 After the departure of you & the company which  
 was with you, we were in dout what became of  
 you, for that we could heare nothing how you  
 sped in your iourney. When then God shall bring  
 you vnto our reuerend brother Augustine bishop,  
 tell him what I haue of longe time deuised with  
 my selfe of the cause of the Englishmen, to wit,  
 that not the temples of the Idols, but the Idoles  
 which be in them be broken, that holy water be  
 made and sprinkled about the same temples, all-  
 tars buylded, relikes placed. For if the said chur-  
 ches be well made, it is nedefull that they be al-  
 tered from ~~from~~ the worshipping of diuels into  
 the seruice of God: that whiles the people do not  
 see their temples spoiled, they may (forlaking  
 their error) be moued the more ofte to haunt their  
 their wonted place, to the honor and seruice of  
 God. And for that they are wonte to kill oxen in  
 sacrifice

*Holy water  
 altars &  
 reliques.*

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 sacrifice to the diuels, they shall vse the same  
 slaughter now, but chaunged to a better purpo-  
 se. It may therefore be permitted them, that in  
 the dedication dayes, or other solemne dayes of  
 martyrs, they make them bowers there about  
 churches, and feasting together after a good reli-  
 gious sorte, kill their oxen, now to the refreshing  
 of them selues, to the praise of God, and encrease  
 of charitie, which before they were wont to of-  
 fer vp in sacrifice to the diuels: that whiles some  
 outward comfortes are reserued vnto them, they  
 may thereby be brought the rather to the inward  
 comfortes of grace in God. For it is doubtlesse im-  
 possible, for men being so rooted in euell custo-  
 mes, to cut off all their abuses vppon a sodaine. He  
 that laboreth to cline vp vnto a high place, goeth  
 vpward by steppes and paces, not by leapes. So  
 vnto the childre of Israel being in Aegypt, our Lord  
 was wel knowen, but yet he suffered the to doe sa-  
 crifice vnto him still in offring vp of beastes vnto  
 him, which otherwise they wold haue offered vp  
 vnto the diuels, as they were wont to doe in the  
 land of Egypt, that altering their intent, they  
 should leaue some, and also keepe some of their  
 old sacrifices: that is, that the beastes which  
 they offred before, they should now offer still, but  
 yet in offring them vnto the true God, and not  
 to the diuels, they should not be the same sacri-  
 fices in all pointes as they were before. These be  
 the thinges which I think expedient you declare  
 vnto our said brother: to the entent that he  
 being there, may consider with himselfe, how  
 ech thing is to be disposed. God kepe you in helth,  
 dearly beloued sonne in Christ. Geuen the 25. day  
 of Iune. The 19. yere of the riagne of our souerain  
 K. Lord

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Lord, Mauricius Tyberius emperor; and the 17  
yere after his consullship, *Inditione quarta.*

*A letter of Saint Gregorie to Augustine, exhorting  
him that he should not glorie in him selfe of his ver-  
tues, and miracles.*

### THE 31. CHAPTER.

**A**Bout this time he sent Augustine an epistle,  
concerning such miracles as he had knowen  
to be done by the said Augustine. In which epistle  
he exhorted him, that he should take no pride of  
minde therefore. I know (saith he) deare brother,  
that it pleaseth god to shew by thee great miracles  
among the people, whom by thee he hath called  
to his faith. Wherevpon it is nedefull, that of that  
most heauenlie gifte, both thou ioy with feare,  
and feare with ioy. Thou hast to ioy, for that  
by meanes of the said miracles the Englishmens  
soules are wonne to the faith. Thou hast to feare,  
leste through the miracles, which be done by  
thee, thy weake mind be lifted vp in presumption,  
falling as farre inwardly by vaine glory, as thou  
art by outward praise puffed vp. We must remem-  
ber, that the disciples returning with ioy from their  
preaching, when they sayed vnto their heauenlie  
maister, *Lord in thy name the very deuils were obe-*  
*dient vnto vs,* it was by and by answered vnto  
them. *Doe you not reioyce thereat, but rather reioyce*  
*for that your names are written in heauen.* For they  
had fastened their minde vppon a priuate and tem-  
porall ioy, when they ioyed of their miracles, but  
Christ called them backe from priuate ioy vnto  
commune, and from temporall to eternall, when  
he

Luce 10.

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he said: *Ioy for that your names are written in heauen.*  
For not all the chosen of God doe miracles, but  
yet all their names are written in heauen. For why,  
they which be the disciples of truth, ought to  
ioy in nothing, but only in that good thing,  
which all other good shall haue as well as they,  
and whereof they all shall haue ioy without end.  
This therefore it remaineth dearly beloued brother  
that of the thinges which by the power of God  
thou workest outwardly, thou euer exactly dis-  
cuss thy selfe inwardly, and thoroughly vnder-  
stand both who thou thy selfe art, and what  
plenty of grace god hath bestowed vppon that co-  
untry, for whose sake (to the entent it might  
be the rather couerted) thou hast receiued the  
gift of working miracles. And if thou remember,  
that thou haste at any time, ether by worde or  
deede offended God, haue that euer in thy remem-  
braunce, that the ofte thinking vppon thy synne  
may presse doune the mounting pride of thy hart.  
And what so euer grace thou ether hast or shalt re-  
ceiue, to worke miracles, think it geuen thee, not  
for thine owne sake but for theirs, the minister of  
whose saluation thou art ordained.

*How Saynt Gregorie sent letters and presentes to King  
Ethelberte.*

### THE 32. CHAPTER.

**T**He said holy Pope Gregorie at the selfe same  
time, sent vnto king Ethelberte a letter with  
rich presentes of diuerse sortes, doing vnto the  
king temporall honours which through his helpe  
was growen into knowledge of the glory of hea-  
uen. The copy of the said letters is this. Vnto  
the

*A godly  
letter of S.  
Gregory to  
Ethelbert  
the first  
Christian  
kinge of  
Englishme*

the right honorable and his most worthy sonn, Ethelbert king of the English, Gregorie bishop. God almighty, for this cause doth call good men to the gouernment of his people, that by their hands he may distribute the gifts of his mercy and grace, vnto all such ouer whom they haue the gouernment. Which thing we know to haue ben done among the natiō of the English, ouer whom you are chosen to haue the rule, that by giftes of God employed vpon you, the like benefites of grace might by your meanes be geuen to all such as are vnder your dominiō. And therefore, O noble Son, labour diligently to keepe the grace which you haue receiued from God, and seeke with speede to sett forth the faith of Christ to your subiectes. Haue a good zeale to procure the conuersion of as many, as you can possibly: forbid the worshipping of Idoles: ouerthrow their temples: edifie the manners of your people with the exāple of your owne integritie, with wordes of exhortation, feare, fayer speech, and well doing, that he may be your rewarder in heauen, whose knowledge and name you make to be enlarged vppon the earth. He also shall make your memory the more famous vnto your posteritie, whose honour you seeke and maintaine, among your people. Forso Constantinus being sometimes a most vertuous Emperour himselte, and calling his subiectes from the wicked worshipping of Idoles, brought them all with himselte vnder the obediēce of almighty God our Lord Iesus Christ. Whereby it was brought to passe, that his name was of higher renoune, then any of the princes that went before him, and so much he excelled in glorie all his auncestours, by how much also he surpassed them in well doing.

Wherefore

Wherefore let your Highnes also seeke now to publish vnto the kinges and countries subiecte to your dominion, the knowledge of one god, the Father, the Son, & the holy Ghost: to the entent you may thereby surpasse in honorable fame the the auncient kinges of your nation: and how much the more you trauaill to chafe away sinne in your subiectes, you may haue so much the lesse feare of your owne sinnes, before the dreadfull seate of Gods iustice. Our right reuerend brother Augustine bishop, being brought vp in the rule of religion, hauing good knowledge in the holy scriptures, and a man through the grace of God of much vertue, what so euer he shall aduertise you to doe, gladly heare it, deuoutly performe it, diligently remember it. For if you will heare him in that which he speaketh vnto you in Gods behalfe, God also shall the soner heare him speaking and entreating for you. If otherwise (as God forbid) you refuse to geue eare and heede to his wordes, how can God heare him praying for you, whom you despise to heare speaking to you from god? Wherefore with all your harte ioine your selfe with him, & assist him in Gods seruice with all such authoritie as God hath geuen you, that he may make you partaker of his kingdom, whose faith you cause to bee receiued and obserued in your kingdom.

We will also your highnes to know, that (according as we are taught in the holy scriptures by the very wordes of God) the end of this world draweth onward, and the kingdom of the Sayntes of God shall follow, which neuer shall haue ende. And the ende of the world approching, many thinges shall fall vpon vs, which haue not bene

K. 3

heard

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heard of before, to witt, chaunge of ayer, terrible  
fighes from heauen, tempestes contrary to  
the order of the times, all which shall not yet fall  
in our dayes. Wherefore if you shall know any  
of these to happē in your land, let not your minde  
be dismayed therewith, for therfore shall there  
be signes sent before the end of the world, to the  
entent we should the more diligently tender the  
helt of our soules, liue euer in doute and feare  
of death, ready prepared by good workes, for the  
comming of Christ our Iudge.

Thus much haue I said in few wordes, right  
honorable Son, entending to speak more at large,  
as I shall heare the faith to be enlarged in your  
kingdom. Then shall be I be so much the more  
encouraged to speake, how much the greater cō-  
fort I shall cōceiue by the cōuersion of your cōu-  
try. I haue sent you some ~~some~~ smal presēt, which  
yet shall not seeme smale vnto you, if you shal ac-  
cept them as halowed, with the blessing of Saint  
Peter. Almighty god perfect in you his grace ac-  
cording as he hath begonne, and send you both  
longe life here vpon earth, and that ended, eter-  
nall life in his kingdom of heauen. The grace of  
God keepe your highnes in saftey my dere Son.  
*Datum vt supra.*

*How Augustin repaired the church of our Sauour &  
buylded the Abbay of S. Peter the Apostle.*

### THE 33. CHAPTER.

**A**Vgustine after he had obtained to haue a bish-  
ops see appointed him in the kinges citty, as  
is aboue sayd, through the ayde of the king, here-  
coue-

CHVRCH OF ENGLAND. 151 Lib. 8  
couered there a church, which had beene of  
ould buylt by the Romans which were Christia- *Christes church is*  
nes, and did dedicate it to the name of our Sa iour *Canterbur-*  
Iesus-Ch rist, and there made a house for him and *ry.*  
his successors. And not far eastward from the cit- *\* This*  
ty he buylded a \* monastery in the which, kyng *monastery*  
Ethelbert through his aduise, buylt a new church *is now cal-*  
in the honor of Saynt Peter and Paule, and enri- *led the Au-*  
ched it wi h sundry gyftes, in which both the *gustines, if*  
body of Augustine himselfe, and of all the bishops *it yes*  
of Canterbury, and of all the kinges of kent were *stande*  
wont to be enterred. Which church yet not Au-  
gustine himselfe, but Laurentius his successor did  
consecrat. The first Abbat of that monastery, was  
one Petrus a priest, which being legat into Fran-  
ce, was drowned in a creak called Amflece, and  
buried after a homly maner of the inhabitours of  
the same place. But our Lord entending to haue  
it knowē, how worthy a man he was, caused, that  
euery night there appeared a light from heauen  
vpon the place, where he lay buried: which  
when the neighbours about had espyed, gathe-  
ring therby that he was some good and holy man,  
& searching out what and from whence he was,  
they remoued his body frō thence, & buried it ho-  
norable in the towne of Bulleyne, in a place of the  
churche conuenient for so worthy a person.

*How Edilfrith king of the Northumbers, wasted Bri-  
tanny and conquered the Scottes.*

### THE 34. CHAPTER.

**A**Bout this time, Edilfrith a man very valia-  
unt and much desirous of renowne, was king

Lib. 7. 152 THE HISTORY OF THE  
king of Northumberland, one that more wasted  
the Land of Britany then any of the English Prin-  
ces. So that it seemed he might be compared vn-  
to Saul kyng of the Israelites, saue only in that he  
was voide and ignorant of Gods religion. For  
none of all the coronells, none of all the kinges,  
did conquere more of the lande of Britanny, ether  
making them tributary, driuing them cleane out  
of the country, and planting the English in their  
places, then did this Edilfrith. To whom that  
might be well applyed that the patriarke Iacob  
sayd, when he gaue his sonne Benjamin his bless-  
ing in the person of Saul, Benimain like a raue-  
ning wolfe, in the morning shall eate his pray, &  
at night shall diuide the spoyle. Wherby Edana-  
den kyng of the Scottes much grudging to see him  
goe forward after this sorte, assembled a mayne &  
a strong army against him. But the said Edelfrith  
encountering him in the field with a few mē, gaue  
him the ouerthrow, and in that famous place of  
Deglstone, disconfited his great army. In which  
field Theobald brother to Edilfrith was slayne,  
with that parte of the army wherof he was gene-  
rall. This battell was fought in the yere of our  
lorde 603. and the 11. of his raigne, which lasted  
24. yeres, and the first yere of the raigne of Pho-  
cas then Emperour of Rome. From that time for-  
ward vnto this present, neuer was there king of  
the Scottes, which durst meete the englishmen  
in the field.

THE



THE  
SECOND BOOKE  
OF THE HISTORIE  
OF THE CHVRCH  
OF ENGLAND.

*Of the life, learning, and death, of blessed Pope  
Gregory.*

THE I. CHAPTER.



IN the yere of the Incarnation of  
our Lord 605. the holie Pope Gre-  
gory (when he had most glori-  
ously gouerned the see of the Ro-  
man and Apostolique Church 13.  
yeres 6. moneths and 10. daies)  
departed this life, and was translated to the eter-  
nall seate of the kingdome of heauen. Of whom  
it becometh me in this our historie of the Church  
of England, to speake more largely; because by  
his diligence he conuerted our nation, that is, the  
Englishmen, from the powre of Satan, to the  
faith of Christ, whom we may well, and also  
must call our Apostle. For as soone as he was high  
Bishop over the whole worlde, and appointed  
gouerner of the Churches latelic conuerted to the  
beliefe of the truth, he made our nation the  
Church

*S. Gregory  
Bishop  
ouer the  
whole  
worlde,  
and our  
Apostle.*

Church of Christ, which had bene euer vntill that time the bondslaue of Idolls. So that we may lawfully pronounce of him the saying of the Apostle: That although he were not an Apostle to others, yet he was vnto vs. *For the signet and token of his Apostleship, we are in our Lorde.* This Gregorie was a Roman borne, his fathers name was Gordian, his pedegre of an auncient stocke, not onlie noble, but also religious. For Felix sometime Bishop of that same Apostolique see, a man of greate renomme in Christ, and the Church, was his greate grandfathers father.

*S. Gregory  
a religious  
man.*

This nobility of religion he kept, and maintained, with no lesse vertue, and deuotion, then his parents, and auncient kinsfolke had done before him. But his worldlie nobilitie he forsooke altogether, and by the speciall grace of God, turned the same to the purchasing of eternall glorie in heauen. For changing sodenlie his secular habit, he went into a monasterie, where he began to liue in such grace of perfection, that vnto his minde (as often after he was wont to witnes with weeping teares) all transitorie things were already subiecte, that he far surmounted all worlolie workes, that he was wont to thinke of nothing, but heauenly thinges: yea, that being yet clogged with his earthely body, he now by contemplation did passe the very naturall bounds of his flesh, and that he dearely loued death also, which to most men is an irksome paine, as an entraunce of life to him, and reward of his labour.

All which things he said of himselfe, not craving of his encrease in vertues, but rather lamenting the lacke, and decay of them. In which defecte (as he was wont to say) he thought himselfe  
now

now to haue fallen by reason of his ecclesiasticall charge, and occasion of greater care. For talking on a time secretlie with Peter his deacon, when he had recompted the olde giftes, and vertuous graces of his minde, straightway he said sorowfullie. But now alas, by the meanes of this my ecclesiasticall charge, my minde is encombred againe with seculare affaires, and after the good quiet and rest which it had, is now defiled againe with the dust of earthlie busines: and when condescending to many, it wandereth and roueth about outward matters, after desiring inward good thoughtes, it returneth therunto, no doubt, the weaker. Therefore I weigh with my selfe what I doe now suffer, and I weigh also well, what I haue forgone. And when I behold, what I haue lost, this that I suffer waxeth more greueous. Thus said this holie man out of a greate & passing humility.

But we must thinke, that he lost none of his monasticall perfection by any occasion or trouble, of the ecclesiasticall charge or office of a Bishop, but rather that then he did much more good, and profited more in vertue, by the labour of conuertyng many to the faith, then he had done before, with the priuate quiet of his owne conuersation only. For euen being bishop, he ordered his house like a monasterie. For as sone as he was taken out of the monasterie, and ordained to the ministerie of the aulter, being afterwarde sent as a legate from the see Apostolike to Constantino-

*S. Gregory  
the Popes  
legat at  
Constanti-  
nople.*

ple, he for all that, in that earthlie princes palace liued so, that he neuer intermitted his purpose of heauenlie conuersation. For he tooke with him certaine bretheren of the monasterie (which for true brotherlie loue folowed him to that  
Impe-

156 THE HISTORY OF THE  
Imperiall cittie ) for the better keeping, of his  
regular obseruance : that alwaies by their ex-  
ample (for so he writeth ) he might be fastned  
as with a stronge cable or anker, to the plea-  
sante porte of prayer, when soeuer he were  
tossed with the raging waues of worldly cares,  
and might also strengthen his minde by dailie  
conference, and reading with them, whensoever  
it should be shaken with seculare affaires.

And truly he was by these mens companie, not  
ony defended from the assaultes of the world,  
and earthlie troubles, but also more and more stir-  
red vp to the exercises of a heauenlie life. For  
they exhorted him, that he would discusse and  
expound with some godlie and mysticall inter-  
pretation the booke of blessed Iob, which was  
enwrapped with many greate obscurities. Neither  
could he deny them his paines, which of brother-  
lie loue moued him to this profitable labour, but  
hath therfore meruelouslie declared in 35. bookes  
of Expositions, how this worke of Iobes historie,  
first is to be vnderstood according to the letter,  
then, how it may be referred to Christ, and the  
Sacraments of the Church, and lastlie in what  
sense the same may be applied to euerie particular  
faithfull man. Which worke he began to write,  
while he was legate in Constantinople, but he fi-  
nished it afterwarde when he was Bishop of  
Rome.

This blessed man, being in Constantinople, su-  
pressed an heresie touching the state of our re-  
surrection (which then there arose) in the very  
beginning, by the force of Catholike truth, and  
veritie. For Eutychius Bishop of Constantinople,  
began to preache a false doctrine, which was, that  
our

CHVRCH OF ENGLANDE. 157 Lib. 2.  
our bodies in the glorie of the resurrection, should  
be so subtile, as is either the winde, or ayer : so  
that it should not be possible to feele, or touch  
them. Which when S. Gregory had heard, he  
proued this opinion to be quite contrary to true  
faith by the force of truth, and also by the exam-  
ple of the resurrection of our Lorde. For the true,  
and Catholike faith beleueth, that our bodies  
being exalted in the glorie of immortalitie, shall  
in deede be subtile by the effect of spiritual powre,  
yet notwithstanding able to be felt, and touched  
because of the truth of our nature : according to  
the example of the bodie of our Lorde, of which  
now risen from death, himselte saied to his disci-  
ples : *Touche ye and see, for a spirit hath not flesh, nor  
bones as ye see me haue.* In the assertion of this faith,  
the right reuerend father Gregorie, did labour so  
much against this vpstart heresie, quenched the  
same with such diligence, and so vanquished it by  
the helpe of the vertuous Emperour Tiberius  
Constantinus, that from thence forth no man was  
founde, which durst be a stirrer vp againe, or main-  
reiner therof.

He made also another excellent booke, which  
is called the Pastorall. Wherin he declareth plain-  
lie, what manner of man he ought to be, which  
should be chosen to rule the Church : And how  
the rulers therof, ought to liue themselves, and  
with what discretion they ought to instruct euery  
one of their hearers; and also with how great con-  
sideration they should dailie weigh their owne  
weakenes. Moreouer he wrote 40. homilies vpon  
the Gospell, which he hath diuided by equall  
number into 2. volumes. He made also 4. bookes  
of dialogues, in which at the request of his Dea-

*S. Gregory  
represseth  
an heresy  
rising in  
Constanti-  
nople.*

*Luc. 24.*

*The wordes  
of S.  
Gregory.*

con

158 THE HISTORIE OF THE  
 con Peter, he hath gathered together the vertuous  
 dedes of holy men, which himselfe could either  
 knowen in Italie, or heare of, for their fame, to  
 the example of good life for all posterity: that  
 like as in his bookes of Expositions, he teacheth  
 in what vertues a man must labour, so by the de-  
 scribing of holy mens miracles he might shew,  
 what, and how greate the excellencie of those  
 vertues is. Furdermore, because the first and last  
 partes of Ezechiel the prophet, seemed obscure  
 and darke, he hath fully shewed by 22. Homilies,  
 how much light, & good matter is within them.

That I neede not speake of his smale booke of  
 answers, which he wrot back to the questions of  
 S. Austin the first bishop of Englishmen, as I haue  
 declared before, placing the whole booke it selfe  
 in this my historie. Neither of his other littell  
 booke of Synodes, or Councils, which he hath  
 made most profitably, conferring with the bis-  
 hops of Italie for the necessarie affaires of the  
 Church. Nor of his familiar letters, sent vnto di-  
 uers men. Surely it is my thinke, maruaile, that  
 he should write so many, and such great volumes  
 being (as he saith of himselfe) almost in all his  
 youth vexed with the paines of his bowells and  
 entralles, by the weakenes of his stomake e er  
 more sicklie, and made faint and feble with agues,  
 though not verie feruent for the time, yet  
 quotidian continuallie troubling him. But in  
 these his greate griefes, counting carefully with  
 himselfe, what that the scripture saith, *euery sonne  
 which is receiued, is scourged before*, the harder he  
 was kept downe with these present aduersities,  
 the more assuredlie did he lift vp himselfe, with  
 the hope of euerlasting comforte. And thus much  
 haue

haue I said hitherto in the praise of his excellent  
 witte, which could not, no not with so greate  
 weakenes of bodie, be any thing debated.

Now whereas other bishops, bestowed their la-  
 bour in building of Churches, & decking the same  
 with gold and siluer, this man gaue himselfe alto-  
 gether to the gaining of soules. Whatsoever mo-  
 nie he had, he diligentlie distributed, and gaue the  
 same to poore men, *that his righteousnes might*  
*remaine world without end, & his horne be exalted in*  
*glorie for euer.* Who might truelie say of himselfe,  
 that saying of blessed Iob: *The eare hearing did bring*  
*me to blesse, and the eye seing did beare witnes for me,*  
*because I had deliuered the poore man crying out, and*  
*the fatherles childe, who had no helper. The blessing*  
*of the perishing man came vppon me, and the heavy*  
*burden of the widowe did I comforte. I haue put on iu-*  
*stice, and decked me therewith as with a garment, and*  
*pretious crowne in my iudgement. I haue bene an eye*  
*to the blinde, and a foote to the lame. I was a father*  
*of poore men, and the cause which I knew not, I dili-*  
*gentlie sought for. I did breake in peeces the iawes of*  
*the vniuste man, and euen out of his teeth pluckt I the*  
*praye:* And a litle after. *If I haue denied (saith Iob)*  
*to poore men what they haue asked, and haue made*  
*the eye of the widowe looke longe for her healpe:* If I  
 haue eaten my meate alone, and the poore fatherles  
 childe hath not eaten thereof with me. For euen from  
 mine infancie mercie hath growen with me, and out of  
 my mothers wombe it was borne with me. &c.

Moreouer to this good S. Gregories piety, and  
 perfect righteousnes, this also apertaineth, that he  
 hath made our nation by preachers which he sent  
 hither, partakers now of eternall libertie, ta-  
 king vs from the teeth of our old enemy the diuel.

For which our faith, and saluation reioysing with himse, and commending the same with wor-  
thie praise, he saith thus in his exposition of blef-  
sed Iob: Beholde the tongue of Britannie, which once  
knew nothing but to rere rudelie, hath of late begonne  
to sing the Hebrew Alleluia in geauing praise to God.  
Beholde the Ocean once rough and high, but now milde  
and calme, obeith to the seate of holie men, and the  
furiose floddes thereof, which earthlie Princes with  
force could neuer fraie, the same for feare of God, the  
poore priestes doe binde with bare wordes. And that  
Ocean sea which neuer feared the mightie hostes of in-  
fidels and heathen souldiers, doth now tremble at the  
tongues of humble faithfull men. For whereas by good  
preceptes, and heauenlie wordes, yea and with manifest  
miracles also, the grace and knowledge of God is pow-  
red into it, by the terrour of his diuinitie it is so bridled,  
and kept lowe, that now it feareth to be troublesome,  
and most earnestly desireth to come to the glorie of im-  
mortalitie. By which wordes this holie father Gre-  
gorie doth declare, that S. Austin, and his compa-  
nie, brought the Englishmen to the knowledge of  
truth, not only by preaching to them in worde,  
but also by shewing them heauenlie signes, and  
miracles.

Massé said  
at the shri-  
nes of S.  
Peter and  
Paule in  
Rome.

This holie Pope Gregorie, amongst his other  
doinges, caused that in the chappels of the blef-  
sed Apostles Peter and Paule, masses should be  
said ouer their bodies. In the celebration of which  
masses, he added these three words and petitions  
full of greate goodnes and perfection: Diesque no-  
stros in tua pace disponas, atque ab aeterna damnatione  
nos eripi, & in electorum tuorum iubeas grege nume-  
rari. That is to laie: And dispose our daies in thy  
peace: commaunde vs to be freed from eternall  
damna-

danation, and to be numbred in the flocke of  
thine electe. He gouerned the church of Christ in  
the reygne of the Emperoures Morys and Pho-  
cas. But in the 2. yeare of this Phocas Empire de-  
parting out of this life, he went to the true lyfe  
which is in his heauen. His bodie wae buried in  
S. Peters church before the Vesterie, the 12. daye  
of Marche. With the which bodie he shall ryse  
agaime hereafter in glorie, with other Pastors of  
the holie church: on his tounge was written such  
an epitaph, as foloweth.

This corps, o earth taken of thee, take now againe to  
keepe, (full sleepe. *An Epitaph*  
Vntill the same the lord shall styrre, to lyse from death. *phz upon*  
His spirite aboue the starres is gon, where death shall *S. Gregory*  
not it presse. *our Apo-*  
*stle.*

Which rather was a way to him, the true life to possesse.  
The chiefe Bysshop buryd is, in this sepulchre here,  
Which euer, and in euery place, in goodnes dyd appere  
The hungry man with foode he fedde, the naked he araide,  
With sacred sermons Christen sowles, from Satans  
power he stayed  
He did in worke what thing in word, souer he did teach  
That he might be a sample set, to men vvhile he did  
preache. (And guyde,

The English land to Christ he turned, by vertues force  
Making by that new nation, al Christendome reuwyde.  
Thy bovy, thy care, thy studie was, good Pastor and  
thy paynes,  
Of thy poore flocke vnto thy Lord, to bring the greates  
gaynes.  
With these thy triumphes then, reioyse, Gods chosens  
captaine.  
For now reuerde of thy good vverkes, thou surely  
dost obtaine.

L

I must

*The occasion why S. Gregory sent preachers vnto our country.*

I must not here with silence passe ouer the report which we haue heard by our elders and auncesters, of S. Gregorie, how, and vpon what occasion he was moued to bestow such diligent labour in the conuersion of our countrie. Men say therefore, that on a certaine day when manie marchantes came to Rome, and brought into the market place dyuers wares to be sold, and manie also came thither to buy, that emongest them Gregory him selfe came to cheapen, & vew the marker. Where when emongest other thinges he had espyed younge men set to be sold being of white skinne and comly countenance, with decent order, and colour of their heare, beholding them a while, he demaunded at last, out of what region or land they were brought? And it was answered that they came out of the yle of Britannie, where the inhabitants were all of that beautie. Then asked he whether the people of that ylande were Christian men, or yet lyued in the paynyms errors? And answer was made, that they were al paynyms. Then this good man heauielie sighing from the botome of his harte, Alas, quoth he, it is a pittiful case, that the author of darknes should possesse such bryght and beautifull people, & that men of so fayre a face, should inwardly beare so fowle a soule.

Then enquired he farder another thing, what was the name of that nation, or people? And whē answer was geuen, that they were called \* Angles or English. Truly not without cause, quoth he, be they called Angles, for they haue an \* Angels face. And it is but meete that such men were partakers, and inheretors with the Angels in heauen. But what is, quoth he, the name of the prouince,

thence, whence they came? The marchants answered, that the people of that prouince were called \* Deyres. Marry quoth he, they maye iustly be named \* Deyres For they shal be taken \* From the ire of God, and called to the mercie Iesus of Christ. But what is quoth he, the kinges name of that prouince? When it was answered that his name was, Alle. S. Gregory, alluding to the name, sayd: Alleluya must be soung in that Princes dominions to the prayle of Almighty God his creator.

And furthwith going to the Bishop of the Roman and Apostolike see (for himselfe was not yet chosen Bishop thereof) he besought him, that he wold send into Britannie, and to the Angles there, certayne ministers of the worde, by whome they might be conuerted vnto Christ, saying, that himselfe was ready to do this deede by the helpe and ayde of God, but yet so, that it should first please the Apostolike Pope, to permit and allow the same. Which his request when he could not then obayne (for if the Bishop would gaue graunted him what he asked, yet the Romans could not had suffered him to departe so farre from the citie) afterward, as sone as him selfe was Byshop, he brought to passe and fulfilled this good worke which he had before so longe desired, sending forth dyuers preaches, but himselfe helping at home with prayer, and godly exhortations, that their preaching might be frutesful, and take good effect. Thus much according to the opinion which we haue heard from auncesters, I thought best to insert in the historie of our Church.

\* Of Yorke  
shere.  
\* Deir.  
\* Deira  
crinis  
Sic legē  
Voyd lib  
t. Hist.  
Angl.

\* Angli.

\* Angeli-  
cam.

*How Austin exhorted the Britan Bishops to the catho-  
licke vnitie and accord, with a miracle done before  
them: and how he prophesied what vengeance  
should fall on them if they despised his wordes.*

## THE II. CHAPTER

**A**Bout this time, Austin by the ayde & helpe  
of king Ethelbert, called together the Bish-  
ops and doctours of the greatest prouince, & near-  
est to him, which were the Britons (to commune  
with them) into a place which vntill this daye is  
called Augustine sar, as one would say the power  
& strength of Austin, being in the borders of the  
Westians, and west Saxons. There he began with  
brotherly admonition to perswade them to be at  
peace, and catholike vnitie with him, and to cō-  
municate with him, for Gods sake in the labour  
of preaching the gospel to the heathē of England.  
For as yet they kept not the Easter sonday in  
dew time, but from the 14. to the 20. moone.  
Which compte is concluded in the compas of 84  
yeares. They vsed moreouer manie other things  
contrarie to the vnitie of the church. Which when  
they had ben with longe discourse declared, and  
these men neyther for prayers or exhortations,  
nor for rebukes or threatens of Austin, and his com-  
panie, would geue their assent, but rather prefer-  
red their owne traditions, before all other chur-  
ches, which throughowt the whole worlde a-  
greede with Austin in Christ, then this holie fa-  
ther made an end of so longe and troublesom strife  
saying in this wyse. Let vs pray vnto God, *vvhich*  
*doth make men all of one minde and accord to auell*  
*in his fathers house, that he will vouchsafe to signi-*  
*fic*

he vnto vs by some heauenlie signes, which tra-  
dition is to be folowed, and by what wayes we  
must speedely walke to the entrance of his kin-  
g-dome. Therefore let here be brought forth some  
sicke body, and by whose prayers he shalbe hea-  
led, let his faith be beleueed, and his godly do-  
inge be folowed of vs all.

*Our Appo-  
stles faith  
confirmed  
by a mira-  
cle.*

To this when his aduersaries had graunted, al-  
though verie vnwillingly, there was presented  
a certaine blinde Englishman, who being offred  
to the Briton priestes, when by their ministerie he  
was not holpen, nor coude be cured, at the length  
S. Austin compelled by iust, and greate necessitie,  
fell on his knees to the father of our Lord Iesus-  
Christ, beseeching him, that he would restore sight  
to this blinde person, that had lost it, and by  
the corporall illumination, and bodely lightning  
of on a man, his spiritual grace might enkindle sight  
in the hartes of manie faithful. And forthwith the  
blynde man sawe, and Austin was praised of the  
people as a trewe preacher of al trueth and verity.  
Then these Britons confessed in deede, that they  
vnderstood, that to be the true way of ryghteou-  
nes, which Austin had preached and shewed vn-  
to them. But yet they said, that they could not al-  
ter and change their olde customes & ordinances,  
without the consent and licence of their clergie  
and people. They desyred therefore, that they  
myght haue a second Synode of a greater multi-  
tude: Which whē it was appointed to be so, there  
came by reporte, seauen Briton Bishops, and  
many other well lerned men, especially out of  
their greatest monastery at Bangor, where at that  
time Dinoth was Abbot.

These men being now readie to goe to the for-

*Some  
saye  
Bangor.*

*Psal. 67.*

saide Sinode, came first to a certaine holy and wise man (which liued there about an Anchorites life) to aske his counsell, whether they ought at Austins preaching and exhortation to leaue their traditions, or no? Who answered them: if he be a man of God, folow him. But how shall we proue (said he) that he is a man of God? The Anchorite

*Math. ix.* answered: our Lord saith, *take ye on you my yooke, and learne ye of me, for I am milde, & humble of harte.*

If therfore this Austin be milde, and humble of harte, it is likely that himselfe beareth the yooke of Christ, and will offer you the same to beare. But if he be curst, and proude, it is certaine, that he is not of God, neither must we much esteeme his wordes. Then they enquired againe of him, how they might know whether this Austin were proude, or no? Marry quoth he, prouide yee that he with his companie come first to the place of the Sinode, or counsell house. And if when yee approche neere, he ariseth courteously to you, thinke yee that he is the seruant of Christ, and so heare yee him obediently. But if he despise you, nor will vouchesafe to rise at your pefence, which are the more in number, let him likewise be despised of you. And truly as this Anchorer bad them, so did they. For it happened that when they came thether, S. Austin was alrede there, and sate in his chaire. Which when they saw, straight wexing wrothe they noted him of pride, and therfore endeouored to ouerthwarte and gainsaie, whatsoeuer he proposed. His oracion briefly was thus.

Although (dere brethern) in many other points you doe contrarie to our custome, or rather contrarie to the custome of the vniuersall Church of Christe

Christ, yet not withstanding if yee will in these three thinges consent, and obey vnto me: that is, to celebrate the Easter in dew time: to accomplish the ministerie of baptisme (by which we are borne againe to God) according to the manner of the holy Roman, and Apostolike Church: and last of all, to preach with vs to this English nation the word of our Lorde, all your other ceremonies, rites, fashions, and customes, though they be contrary to ours, yet we will willingly suffer the, and be content to beare with them. But they answered, that they would doe none of the thinges requested, neither would compe him for their Archebishop: saying with themselves: nay, if he would not so much as rise to vs, truelie the more we should now subiecte our selues to him, the more woulde he hereafter despise vs, and set vs at naught. To whome the good man of God S. Austin threateningly prophesied, that, if they would not accept of peace, and be at accord with their brethern, they should receaue and feelee warre from their enemies. And if they would not preach to the Englishmen the way of life, they should suffer at their handes, and by their power, the vengeance of death. Which thing in all pointes came so to passe as he foretould, by the secret working of Gods iudgement.

For it happened afterward, that the most mighty king of the Englishmen Edilfrede (of whom I haue spoken before) gathering a greate army, made at the citie, which the Englishme call Legacester, but the Britons better Carlege, a foule slaughter of this vnfaithfull, & naughty people. For being now ready to geue the onfet of the fight, when he espied their priestes (which came together to pray

*A true prophecy of S. Austin our Apostle.*

*The general rule of our Saviour, easily construed in a particular case.*

*Three conditions proposed to the Briton or welch bishops.*

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to God for the souldiers warringe )stand a part frō the rest in a sure & safe place, he demaunded, what they were, and to what end they came thither? Now the most parte of these priestes were of the monasterie of Bangor, where was reported to be so great a number of monkes, that this monasterie being diuided into, seauen companies, with eche companie his seuerall assigned ruler, none of these compaines had lesse then three hundred persons, who all did euer liue by the labour of their owne handes. Manie therefore of them after their 3. daies fast, came with the rest to the asorfaide armie, to pray for the souldiers: hauing also by them a defendour named Brockmal, who should keepe, and preferue them from the weapons and strokes of their enemies, while they were thus earnestlie bent to their prayers.

This the cause of their comminge thither, when King Edelfrede had vnderstoode, he said: If these men crie and call vpon their God against vs, trulie although they haue no armour, yet they fight against vs, who with their wicked wordes, and hatefull curses persecute vs. Therefore he commaunded his souldiers first to assault them, and so he vanquished after, the other parte of this detestable hoste, but yet not without greate losse of his owne men. It is reported, that there were slaine in that warre of them which came to praie, about a thousande, and two hundred men, and only fiftie to haue escaped by flight. For Brockmale, at the first comming of his ennemies, fled straight with all his souldiers, & whom he ought to haue defended, he lefte them all naked and bare to the strokes of the sworde. So in this manner was fulfilled the prophecie of the holy Bishop Austen,

*The monasterie of Bangor in Wales.*

*Fasting & praying in scismatics auaieth not.*

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Austen, who was himselfe longe before that taken out of this life to the kingdome of heauen. And thus these vngratiouse, and false people, suffred the punishment of temporall death, because they had refused, and despised the hollome counsell of perpetuall life and saluation, offered vnto them.

*How the said Austin, made Mellitus and Iustus Bishops: and of his death.*

THE III. CHAPTER.

**I**N the yeare of the Incarnation of our Lord 604. Austin Archbishop of Britannie, consecrated two Bishops, Mellitus and Iustus. The one, to wit, Mellitus, to preache to the prouince of the Este Saxons, which are separated from kent with the Tems, and are fast ioyned to the Este sea, whose chiefe citie is London, of situation nere sette vpon the banckes of the fludde called the Tems, a princely mart towne, of manie people arriuing thither by sea & lande. In which countrie at that time, reigned Sabereth Ethelberts nephue by his sister Rricula. Although this Sabereth was himselfe vnder the dominion of the same Ethelbert, who was (as I haue before saide) king ouer all the Englishmen, euen vnto the end of the fludde Humber.

Now as soone as this prouince by the preaching of Mellitus, had receaued the worde of truth, King Ethelbert builded in the citie of London S. Paules Church, where Mellitus, & his successours euer after should haue their bishops see. The other, which was Iustus, Austin ordeined bishop in kent, in a cittie of Canterbury diocesse, which

*An. 604.*

*Essex and the countie about London.*

*Mellitus the first bishop of London. S. Paules Church.*

*the*

*Iustus the  
first Bishop  
of Roche-  
ster.*

the Englishmen called Rotcheſter, by the name of the chiefeſt ciſen, or ruler thereof. Which is in diſtaunce from Canterbury towne aboute 24. miles weſtwarde. In which citie King Ethelbert builded S. Andrew the Apoſtles Church, and gaue many goodlie and diuers giſtes to the biſhops of both theſe Churches, that is, S. Paules in London, and S. Andrews at Rotcheſter: like as he gaue alſo others to the biſhop of Canterbury: and moreouer he added territories and poſſeſſions thereto, for the better maintaining of them that liued with theſe biſhops. After this the derelie beloued man of God, our holie father Auſtin died, and his bodie was laied by the Church of the bleſſed Apoſtles Peter and Paule (of which Church I haue made mention before) without the dore therof, becauſe it was not yet finiſhed, nor dedicated. But as ſone as the Church was dedicated, his body was brought in, and decentlie buried in the north porche of the ſame Church.

*The death  
of S. Au-  
guſtin our  
Apoſtle.*

Where alſo were interred the bodies of all the Archbiſhops following, except two only, that is, Theodore and Berthwold. Whoſe bodies were laied in the Church it ſelfe, becauſe the porche could receiue no more. This Church hath almoſt in the middeſt of it an altar dedicated in the honour of S. Gregory the Pope, at which altar euery ſaterday their memories are ſolemnelie celebrated by the prieſt of that place. In the rounge of this Auſtin, was written ſuch an Epitaphie as followeth.

*Memories  
of ſoules  
departed.  
Agenſ  
enim.  
The Epi-  
taphie vpo  
S. Augu-  
ſtine rounge  
be in Can-  
terbury.*

Here lieth and reſteth bleſſed S. Auſtin, the firſt Archbiſhop of Canterbury, vwho vvas ſent hether of holy S. Gregory Biſhop of Rome, and ſtrengthened of God by vworking of miracles. Who conuerted King Ethelbert

and

and his realme from the vworshipping of Idols, to the faith of Chriſt: and ſo ſuiſiling in peace the daies of his office, he died the 26. of Maie, in the raigne of the ſame King Ethelbert.

*How Laurence vvith his other Biſhops admoniſhed the Scottes of the vnitie of the Catholike Church, and ſpecially to followve the ſame in celebrating Eaſter. And how Melitus came to Rome.*

## THE IV. CHAPTER.

After the death of S. Auſtin, Laurence ſucceeded in the Biſhoprick, whom S. Auſtin himſelfe while he liued, had ordeined thereto leſt that after he was deade the ſtate of this Church, rude as yet, and latelie conuerted, might begin to wauer, and fall, if it ſhould haue lacked a Paſtor and ruler neuer ſo litle while. Wherin he followed the example of the firſt paſtor of the Church, that is, of the moſt bleſſed, and Prince of the apoſtles S. Peter, who when he had liued at Rome the foundation of Chriſtes Church, conſecrated Clement for his ſucceſſor, who had euer before bene his healer in preching the goſpell. This Laurence being now Archebiſhop, ſaw how ioylelie the foundations of this his Church did encrease, which were well and ſtronglie layed. And he endeouored to liſte vp the ſame to their perfect highnes, both by often wordes of holie exhortation, and alſo by continuall examples of deuoute and godlie workes. And trulie he ſolicitouslie cared, not only for the new Church, which was now gathered of Engliſhmen, but alſo for the Church of the old inhabitants of Britannie, and of the Scottes

*Laurence  
the ſecond  
Archebiſ-  
hop of Can-  
terbury.*

alſo,

also, who harboured in Ireland the next Ile to Britanny: for which people he also laboured as a true pastour and prelat. For as soone as he knewe the life and profession of the Scottes in their forenamed countrie, to be scarce Ecclesiasticall, and well ordered in many pointes (like as was the Britons at that time in Britannie) speciallie because they celebrated not the solemnitie of Easter in dew time, but (as I haue before shewed) thought that they must obserue and celebrate the daie of our Lords resurrection from the 14. mone to the 20. he, I say, with the other Bishops, wrote vnto them an exhortatiue epistle, beseeching and praying them to receaue and keepe the society of Catholike obseruation, with that Church of Christ which is spread ouer all the whole worlde. The beginning of this epistle was such.

To our dearest beloued brethern the Bishops and Abbottes throughout all Scotland, Laurence, Mellitus & Iustus Bishops, and seruants to them that serue God, greeting. When as the see Apostolique (according to the accustomed maner therof to send into all places of the worlde) directed and sent vs vnto these west quarters, to preache the word of God to paynim people and to heathen men, it hapned vs to entre into this Ile which is called Britannie. Where thinking that all that did beare the name of Christian men, walked according to the accustomed way of the vniuersall Church, we honoured with greater reuerence as well the Britons as the Scottes. But after we had well proued and tryed the Britons to serue from the same, we yet iudged the Scottes for better men. Mary now we haue lerned by Bishop Dagamus, coming to this before mentioned Island, and we doe vnderstand by the Abbot Columban of Fraunce, that the Scottes do nothing differ from the Britons

Britons in their conuersation. For Bishop Dagamus coming to vs, would not only not eate with vs, but not so much as eate his meate in that house where we were, &c. Thus Laurence, with the other Bishops, sent also letters worthie and meete for his degree, to the Briton priestes. With which letters he carefully sought and earnestly laboured, to confirme and strengthen them in the Catholike vnitie: but how much he hath auailed therein, these present daies do now well declare.

About this time, came Mellitus bishop of London to Rome, there to talke and take counsell with the Apostolike Pope Boniface, for necessarie causes of the English Church. And when as this right reuerend Pope, had called a Synode of the Bishops of Italy, to appointe some order, as concerning the life of monkes, and their quiet state, Mellitus himselfe sate amongst them, the 8. yeare of the raigne of Phocas the Emperour, the 13. Incision, and the 27. day of February, that what thinges so euer were there regularly decreed he also subscribing therunto, might confirme them with his authority, and returning to Britanny might bringe them with him to the English Church, as precepts and rules to be kept, and obserued. As also beside these rules, certaine Epistles which the same Bishop of Rome wrote, and directed to the derely beloued in Christ, Archbishop Laurence, and all the clergy and with other letters which he wrote likewise to King Ethelbert, and all the Englishmen. This is the same Boniface which was the 4. Bishop of Rome after S. Gregory. Who by earnest suit obtained a temple of the Emperour Phocas for the Christians, Which temple of auncient time, was euer called

Mellitus  
the first  
B. of London  
travailing to  
the Pope  
for instructions,  
&c.

by a

by a Greke name Pantheon, as much to saie, the temple of all Goddes. Out of which temple this Boniface casting forth all filthines, and purging hir cleane, made a Church therof in the honour of our Ladie the blessed mother of almighty God, and all the holy martyres of Christ, that the number of diuels being shut out from thence, the blessed companie of Saintes might there haue a perpetuall memorie.

*How when the Kinges Ethelbert and Sabareth were deade, their successours brought vp againe idolatrie. Whereupon Mellitus and Iustus depart out of Britannie.*

## THE V. CHAPTER.

An. 613.

**I**N the yeare of the Incarnation of our Lorde 613. (which was the 21. after that bishop Austen, & his companie were sent to the English nation to preache) Ethelbert king of kint after his temporall raigne, which he had kept most gloriously the space of 50. yeares, entred into the eternall blisse of the kingdome of heauen. Who was the third king of the Englishmen, & reigned ouer all the South prouinces, which are separated from the North by the flood Humber, and the borders adioyning thereunto. But he was the first of all the kinges that entred into the kingdome of heauen. For the first English king, was Elli king of the South Saxons. The second Celin king of the West Saxons, whom they called Cewlin. The third, as we haue said, was Ethelbert king of Kent. After him the fourth was Reduall king of the Este English. Who while king Ethelbert yet liued, was chiefe gouerner of his countrie, and realme vnder him. The fifth was Edwine, kinge of Northumberland, that is, king of all the inhabitants

*This Church standeth in Rome at this daie and is called S. Maria rotunda.*

*The first English kinges of Britanny. Sussex and Hampshire.*

*The west countrie Suffolke, Northfolke and Cambridgeshire.*

bitants about the north parte of the flood Humber. This king being a prince of greater powre then all other that ruled in Britanie, raigned both ouer the Englishmen, and Britons also, except the people of kent, and added moreouer to the English dominions and kingdome, the Briton Ilandes called Meuanie, which lie betwixt Ireland and Britannie. The sixth was Oswald king also of Northumberland a most Christian prince. Whose dominions were as large. The seventh was Oswy his brother, keping the kingdome almost within equall boundes for a certaine time. But after, he conquered for the most part the Pictes and Scottes which dwelled in the North quarters of Britanny, and made them tributarie. But we will speake of that hereafter.

King Ethelbert died the 24. day of February, the one & twentie yere, after that he had receiued the faith, and is laide in S. Martins porch, within the Church of the blessed Apostels Peter and Paul, where also Queene Bertha is buried. Which king beside other his deedes that he boistfully bestowed vpon his subiectes, gaue and appointed them by the counsell of wise men, certainelawes and iudicial decrees according to the example of the Romans: which being written in the English tongue, are kept of them vntill this day and practised as occasion serueth. In which his lawes and decrees he first and chiefly ordeined, what amends he ought to make, which had by theste taken away any thinge from the Churches, bishops, or other orders. Wherein the king provided a safegard, and surtie for them, whom, and whose doctrine he had now receiued. This Ethelbert was the sonne of Amlinrike, whole

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whose father was Oeta, and Oetaes father Orrich,  
called also Oiske. Of whom the kinges of kent are  
wont to be called Oiskinges. This Orriches fa-  
thers name was Hengist, who with this Oiske  
being sent for of Vortiger, first entred into Britan-  
nie, as I haue shewed before.

But after the death of Ethelbert, when Ead-  
bald his sonne had taken on him the rule of the  
realme, he greatly hindered, and damnified there  
the younge springes and tender encreases of the  
church. For he would not only not accept and  
maintaine the faith of Christ, but he was also pol-  
luted and defiled with such a fornication, as the  
Apostle witnesseth neuer to haue bene heard of  
amongst the gentils, which is, that he had mar-  
ried his fathers wife. With which two heynouse  
factes he gaue occasion to his subiectes to returne  
to their former filth and vomit, which vnder his  
fathers raigne, ether for fauour or feare of the king  
had yelded to the lawes of Christian faith and cha-  
ritie. But the scourge of God, and vengeance  
from heauen wanted not, to the punishing and  
correcting of this vnfaithfull kinge. For he was  
often plagued with frensy of minde, and with  
the raging furie of an vncleane spirite.

Now besides all this, the death also of king Sa-  
bareth, king of the Este Saxons, much encreased  
the trouble, and persecution of the church, who  
departing hence to the euerlasting kingdome of  
heauen, left his three sonnes (remaining yet pay-  
nims) heyres of his temporall kingdome in earth.  
After the death of their father they begā straight-  
waie & openlie to folowe idolatrie, which while  
their father liued, they seemed somewhat to haue  
relented: geuing also free licence to all their sub-  
iects

CHVRCH OF ENGLANDE 177 Lib. 2.  
lects to worship idols. These princes on a certaine  
time when they saw the bishop in the church, af-  
ter he had celebrated the solenities of masse geuing  
the people the sacrament, being puffed vp with  
barbarouse, and rude folie, saide (as the common  
reporte is) thus vnto him.

Why dost thou not geue vs also some of that  
white bread, which thou didest geue our father  
Saba (for so they were wont to call their father  
Sabareth) & which thou dost not yet cease to ge-  
ue the people in the church? To whō he answered.  
Yf yee will be washed in that holosome font, whe-  
rein your father was, yee may likewise eate of  
this blessed breade, whereof he was partaker.  
But if yee contemne the lauatorie of life, yee can  
in no wise taste the breade of life. We will not  
saide they enter into this font of water, for we  
knowe we haue no neede thereof. But yet ne-  
uertheles we will eate of that breade. And when  
they had ben often and earnestly warned of the  
bishop, that it could not be, that without holy pur-  
ging, and cleansing by baptisme, any man might  
communicat of this most holie oblation, they at  
last in their furie and rage, saide to the bishop: well  
if thou wilt not consent to vs in so smale a matter  
as we aske of thee, thou shalt not hensforth abide  
in our prouince and dominions. And straight way  
they expelled him, commaunding him, and all  
his companie to departe their realme.

He being expelled thence, went into kent, to  
talke there with Laurence, and Iustus his fellow  
bishops, what where best to be done in this case.  
And by common consent it was concluded, that  
better it were for them all, to returne into their  
countries, and there to serue God with a free

M minde

*The people  
do commun-  
icate as  
Masse.*

*The blessed  
Sacrament  
bread of  
life.*

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 minde, and quiet conscience, then to abide with  
 those barbarouse me, or liue amōgest such rebels  
 of the faith, withoute ether fruit or profit. Ther-  
 fore Mellitus, and Iustus departed first, and came  
 to the coastes of Fraunce, purposing there to ex-  
 pect, and attende for the issue of these matters. So  
 shortly after, these kinges, which had driuen them  
 this preacher of truth, from sel freelie to idolatrie  
 & worshipping of diuels: but yet not without the  
 vègeance of God, for on a time, waging battaile a-  
 gainst the Genissians, they with their whole army  
 were slayne. But although the authors of this  
 mischeefe were thus destroyed, yet could not  
 the common people once stirred to naughtines, be  
 amended, and reuoked to the simplicitie of faith,  
 and charitie which is in Christ.

*How Lawrence chastened by S. Peter, conuerted king  
 Edbald to Christe, who immediatly after called back  
 Mellitus and Iustus to preache.*

## THE VI. CHAPTER.

**V**hen Laurence was now ready to forsake  
 Britannie, and goe after Mellitus and Iustus,  
 he commaunded the night before he went, his  
 bed to be brought forth, and layed in S. Peter, &  
 Paules church, of which church we haue often-  
 times already spoken. Where (after manie his  
 prayers, and teares powred out vnto God for the  
 state of the church) laying his body to rest, and  
 sleeping in his bedde, the blessed Apostle S. Pe-  
 ter appeared to him: who scourging him with  
 sharp stripes a greate while in the close and secret  
 and

CHVRCH OF ENGLANDE. 179 Lib. 23  
 night, challenged him with Apostolical auctoritie  
 and asked him, why he would forsake the flocke,  
 which he himselfe had committed vnto him?  
 And to what sheepeherd, running now away,  
 he would leaue the sheepe of Iesus Christ beset in  
 the middest of so many wolves. Hast thou, quoth  
 he, forgott myne example, who for the litle ones  
 of Christ, which he commended to me, in wirt-  
 nes and token of his loue, did suffer fetters, stry-  
 pes, enprisoninges, afflictions, and at the laste  
 death it selfe, yea the death of the crosse, by infi-  
 dels, and the enemies of Christ, that I might be  
 crowned with him?

By these stripes of Saint Peters, and with these  
 his exhortations, Lawrence the seruant of Iesus  
 Christ being styrred vp, and encouraged, came  
 boldly to the king erly in the morning, & loosing  
 his garmēt, shewed him how sore he was beaten,  
 & how pittifully his flesh was torn. The king ama-  
 sed therat, meruailed much with himselfe. And en-  
 quired who durst be so bold as to whyp and scour-  
 ge such a man, as this Lawrence was. But as sone  
 as he had heard, that for his owne healthes  
 sake and saluation, this byshop had suffred so  
 greueouse beatings, yea and that of the Apostle  
 of Christ, he feared much. And afterward aban-  
 donning all worship and honour of Idols, renon-  
 cing also his vnlawfull marriage, he embraced the  
 faith of Christ, and being baptised, endeouored to  
 keepe and maintayne the state of the church in all  
 pointes to his vttermoſt power.

Moreouer he sent into Fraunce, and called  
 home Mellitus and Iustus, commaunding them  
 to returne to their churches, and freely to instruct  
 their flock. Thus the yeare after their departure

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they returned agayne, Iustus, to Rochester, where  
he was bishop, but as for Mellitus the Londiners  
would not receaue him, although he was their  
bishop, chosing rather, to obey idolatrouse bish-  
ops, then him. And truly king Edbald was not  
a Prince of so greate power and strenght as was  
his father, that he might restore this byshopp to  
his church, not withstanding the paynim Londi-  
ners resistaunce, but for his owne part, and all  
his subiectes, from the day that he was conuer-  
ted to our Lord, he submitted himselfe to the  
precepts of God. Moreouer he buylt a chap-  
pell in the honour of our Ladie the blessed  
mother of God, within the monasterie of Saynt  
Peter, head of the Apostles, which chappell Mel-  
litus the Archebishop consecrated.

*How Bishop Mellitus quenched with his  
prayer, the fire burning the citie  
of Canterbury.*

## THE VII. CHAPTER.

**F**Or in the raygne of this king Edbald, the ho-  
lie Archebishop Laurence departing hence to  
the kyngdome of heauen and being buried, the  
seuenth day of Februarie, in the church and mo-  
nasterie of Saynt Peter the Apostle, fast by his  
predecessour Austin, Mellitus who was bysh-  
opp of London, sate in the See of Canterbury  
church, the third Archebischopp after Saynt Austin:  
when as Iustus was yet a lyue, and Bishop of  
Rochester. Which two Prelates, becaue  
they did rule, and gouerne the English church  
with

with greate labour and diligence, receiued es-  
soones exhortatiue epistles from Boniface, Byshop  
of the Roman and Apostolike see. Who after  
*Deus dedis* (otherwise called Theodatus) gouer-  
uerned the church in the yeare of our Lord 618. *An. 618.*  
Mellitus was often troubled with infirmities of  
bodie, and much greened with the gowte, yet  
notwithstanding euer hole and sounde of minde.  
Who passing ouer speedely all earthly thinges,  
hyed him fast to the blysse of heauen, euer to be  
beleueed, euer to be wysshed for, and euer to be  
sought for. He was also noble by byrth, but much  
more noble for the excellencie of his mynde. I  
will reherse one token of his vertue by which  
a man maye easelie gesse the rest.

When vppon a certaine time the citie of Can-  
terbury was by negligence set on fyre, & begā to  
waste and consume a way by much increasynge of  
the flames, so that no helpe of man, no casting of  
water thereon, was able to quenche or stay the  
same, the greatest parte of the citie being at length  
almost burnt, and the furiouse flashes extending  
them selues euen to the Byshops place, this good  
bishop seeing mans helpe now to fayle, and tru-  
sting onlie in the ayde and succour of almygh-  
ty God, commaunded that he might be carried  
out of his house and set against these fierce fla-  
mes of fire, percing and flyeng all rounde a-  
bout.

Now where the greatest rage of this burning was  
there was the place of martyrdom of the 4. holie  
crowned Saintes. When then the Bishop by his  
seruants was brought forth, and set in this place,  
here he began with prayer (sicke as he was) to  
driue away the perill of the fire: which the stout

M<sub>3</sub> strength

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 strength of strongemen with much labour could  
 not before bring to passe. And beholde the winde  
 that blew from the South, wherby this fire was  
 first kendled & blasted abroad (now sodenly bent  
 against the South) first tempered his blast, for  
 feare of hurting the places right ouer in the other  
 side, and after quite quenching the flames, ceasing,  
 and extinguishing the fire, made all calme & well  
 againe. And truly this good man of God, which  
 did feruently alway burne with the fire of inwar-  
 de charity, and was wont with his often prayers,  
 and holie exhortations to driue from himselte,  
 and all his, the daunger of ghostly tentations, and  
 trouble by sprites of the ayre, might now iustly  
 preuaile against the winde, and easely cease these  
 temporall flames, and obtaine that they should  
 nether hurte him, nor his: who after he had ru-  
 led the Church fve yeares, deceased hence to  
 heauen, in the raigne of king Edbald, and is bu-  
 ried with his predecessours in the oft mentio-  
 ned monasterie, and Church of Saynt Peter, the  
 yeare of our Lord 624. and the 22. daie of Febru-  
 arie.

*At the  
 Augusti-  
 nes in Cā-  
 terbury.*

*How Pope Boniface sent Iustus, Mellitus successor, &  
 palle, and an Epistle.*

## THE VIII. CHAPTER.

**T**O whom Iustus succeeded immediatly in the  
 Bishoprike, who was Bishop of Rotcheſter,  
 Ouer which Church he appointed for him Ro-  
 manus, and consecrated him Bishop. For now had  
 Iustus receiued authoritie to ordeine Bishops,  
 from

CHVRCH OF ENGLAND. 183 Lib 2.  
 from the high Bishop Boniface, successeur of <sup>authority</sup>  
 Deusdedit, as we said before. The forme of which <sup>from Rome</sup>  
 authority, is as followeth. To our dereſt beloued <sup>to make</sup>  
 brother Iustus, Boniface sendeth greating. How  
 piouslie, and how earnestly you haue, dere bro-  
 ther, laboured for the Gospell of Christ, not only  
 the tenour of your Epistle directed vnto vs, but  
 also the perfection, and end of your doinges, haue  
 well and fully declared. For almighty God hath  
 not forsaken either the glorie of his name, or the  
 fruite of your labour, himselte hauing faithfully  
 promised the preachers of his Gospell, saying:  
*Behold I am with you alwaies, euen vnto the end of* <sup>Math. 28.</sup>  
*the worlde* Which thing especially his clemencie  
 hath shewed in this your ministerie, opening the  
 hartes of the gentiles, to receiue the singular mi-  
 nisterie of your preaching. For he hath made most  
 honorable, the state of your dignitie by his grace  
 and goodnes, while that himselte hath prepared  
 you so fertill fruites, vsing most prouidently his  
 talentes committed to you, geuing you this gifte,  
 that you may now assigne and shew whole coun-  
 tries plentifully multiplied in the faith by you.  
 And this is geuen you in recompence, because you  
 persisted continually in this ministerie of prea-  
 ching appointed to you, looking with lawdable  
 patience, for the redemption of that people, to  
 whom you were sent, and that they might get  
 some good by your merites, and labour: whose  
 saluation is now begonne as our Lord witneseth  
 saying: *He that shall stand, and perseuere to the end,* <sup>Math. 10.</sup>  
*he it is that shalbe saued.* Ye are therefore saued by  
 the hope of patience, and by the vertue of longe  
 suffering, so that now the hartes of infidels being  
 purged, and healed from their naturall, and su-  
 per-

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perfitious disease, may receiue the mercy of their  
Saviour.

For after we had read the letters of our dere son  
king Adelwald, we vnderstode with what greate  
lerning, and instruction of holy scripture, you  
haue brought him to the beleefe of the vndouted  
faith, and truly conuerted him to Christ. Where-  
upon we presuming and putting sure affiaunce in  
the greate mercie of God, doe hope and beleue,  
that not only king Adelwaldes subiectes, but also  
all the next dwellers & inhabitants about him,  
shall receiue by your preching, perfect saluation  
and life euerlasting, to the entent that as it is  
written: *the reward of your perfit and ended worke,*  
*be geuen you from our Lord, the geuer of all good*  
*things,* and at that length the vniuersall confes-  
sion of all nations, receiuing the veritie of Chri-  
stian faith, may manifestly declare, *that their sounde*  
*hath gone forth euer all the earth, and their wordes*  
*euen to the vitermost partes of all the world.* Where-  
fore of our bountifulnes we haue sent you by the  
bearers of our present letters a palle, which we  
geue you licence to vse only in the celebration of  
the most holy misteries: graunting you moreouer  
by the grace, and mercy of our Lord, the ordein-  
ing of Bishops, when occasion shall require, for  
to the gospell of Christ by the preching of many,  
may the better bespred ouer all nations, that be  
not yet conuerted.

Let therefore your brotherly charity keepe  
with a pure minde, and sincere intention this au-  
thority, which it hath now receiued by the boun-  
tifulnes of the see Apostolique. In remembrance  
and token whereof you shall here receiue, to your  
use as prelat there, this Robe which we send you.

It re-

CHVRCH OF ENGLANDE. 285 Lib. 2.

It remaineth that calling continually for the mer-  
cie, and grace of our Lord, you endeouour to be  
such a man, as may vse the rewarde of this our  
graunted, and geuen authority worthelie, and  
not to any daunger, or losse of soules: but rather  
that you may be able to shew, & present the same  
hereafter, before the iudgemēt seate of the highest,  
and most assured iudge to come, with the gaine of  
many soules to God. Who keepe and preserue  
you alwaies in health, most derely beloued bro-  
ther.

*Of the raigne of king Edwine: and how Paulinus com-  
ming thither to preache the gospell, first baptised  
his daughter in the Christian faith, and others  
with her.*

## THE IX. CHAPTER.

ABOUT this time the people also of Northum-  
berland (that is, the Englishmen which  
dwelled towarde the Northside of the floodde  
Humber) receiued together with their king Ed-  
wine, the worde of faith, by the preaching of  
Paulinus, of whom I haue somewhat spoken  
aboue. To which king in a happy houre of recei-  
uing the faith was graunted, both possibility of  
the kingdome of heauen, & also greater poure by  
the increase of his kingdome on earth. For he had  
subdued all the coastes of Britannie, whersoever  
any prouinces of Englishmen or Britons were in-  
habited: which thing no one king of the English-  
men had done before him. Moreouer he added (as  
we haue shewed before) the Meuiian Iles to the  
English kingdome. Of which Iles the first that

*Hebrides  
Insule.*

is

is nereft and South, and in fittuation large, and for the plentifulnes of corne more fertile, hath dwelling home for the number of 960. families after the eftimate of Englifhmen. The feconde hath fpace of grounde but for 300. tenements, or fomewhat more. Now the occafion that thefe people came to the faith, was this.

The aforenamed king Edwine, was ioyned in affinity to the kinge of kent, by the mariage of Ladie Edelburge, otherwife called Tate, daughter to king Ethelbert. Which Ladie when king Edwine wooed, fending thither his Embaffadours, answer was geuen by her brother Edbald then king of kent, that it was not lawfull for a Chriftian woman and virgin, to be married, or espoufed to a paynime, lefte the faith and facrament of the king of heauen, might be profaned by the companie of fuch a king, as knew not the true worfhip of God. Which anfwere when the Embaffadours brought backe to kinge Edwine he promifed, that in any cafe he would doe nothing that fhould be contrarie to the Chriftian faith, which this virgin profefled, but rather permit, that ſhe with all the men and women, priettes or feruants which came with her, ſhould keepe and obferue after the Chriftians maner, their faith & cuftomes of their religion. Neither did he denie, but that himfelfe alfo would receaue the fame religion, ſo that after the examination of wife men, it were founde more holie then his, and meeter for God. Then vpon thefe conditions this virgin was promifed, & alfo ſent vnto kinge Edwine. And according to the appointment made, the man of God Paulinus was ordained Biſhop, & choſen to goe with her, to confirme her, and her companie; who that

that they might not be polluted with the felowſhip of painimes, he confirmed by his dailie exhortations, and miniſtring the bleſſed Sacrament vnto them.

This Paulinus was made biſhop by Iuſtus the Archbiſhop of Canterbury about the 21. daie of Iulie, in the yeare of our Lord 625. Being ordained he is directed in company with the aboue mentioned virgin vnto king Edwine, as if he had bene her bodely compaignion: but the vertuous biſhop, entended wholly in his harte nought els then to call that countrie, to which he went, to the acknowledging of the truth, that according to the ſaying of the Apoſtle, *he might exhibit, and preſent it as a chaſte virgin to the true and only ſpouſe, which is Chriſt.* When he was now come into this countrie, with the helpe and aide of God, he laboured ernestly to keepe them, which came with him, from falling from their faith, and ſought alſo how he might poſſibly conuert by preaching ſome of thoſe painims to faith, and grace. But as the Apoſtle ſaith, although he long laboured in preaching the word of our Lord vnto them, yet *the God of this world blinded the hartes of thoſe infidels,* that the light of the goſpell, and the glorie of Chriſt, could not ſhine before them. 2. Cor. 11.

The yeare following, there came into this countrie a desperate ruſſian named Ewmere, ſent thither by Euichelme kinge of the weſt Saxons, who entending to diſpatche king Edwine both of his kingdome, and of his life, brought priuely vnder his garment a double egged ſhort ſword, dipped in poyſon to this purpoſe, that if the ſtroke of the ſworde were not forceable enough to kill the king out of hand, yet it might be helpt forward with the infection of the poiſon. He came ther-

therfore on Easter Sondag vnto the king who lay at the riuer Derwent, where the courte was. He entred thereinto the palace as an embassadour, which had an earnest message from his prince, and when with craftie speache he had a litle made the prince arrent to his fained embassaye, he stepte forth sodenly, and drawing his sword from vnder his garment, flew to the kinge. Which when Lilla, the kinges most faithfull seruant saw, and hauing no buckler readie at hande, wherewith he might defend the king from present death, he stept straightway with his owne bodie betwene the kinge, and the stroke. But this murderer strooke his sword so farre, and fiercely into them both, that through the bodie of this seruant now slaine out right, he greuouly wounded the king himselfe. Which when he had donne, being straightway beset with the weapons of the kinges garde, euen in that tumult also, with the same bloody sword, he slewe another whose name was Fordhere.

Now it happened, that the same night of holy Ester Sondag, the Queene brought forth, and was deliuered of a daughter, whose name was Eanfled. For the which childe when the king in presence of the bishop Pauline gaue thanks to his Goddes: the bishop contrarie wise began to praise, and geue thanks to our Lord Christ, and said certainly to the kinge, that he had obtained of Christ by his prayers, that the Queene might be deliuered safely, and without greate grieve: with which his wordes the king being much delirited, promised that he would renounce all idols, and euer after serue Christ, if so be that Christe would now graunte him his life and health, and victorie

victorie also in his warres, which he purposed to haue against this king Euichelme, who had sent in such sorte this Ruffian, and manqueller, that had wounded him. And in pledge of performing this his promise, he assigned and graunted to bishop Paulinus this his daughter, to be Christened, who was the first baptised of all the Northumberlandes, with twelue other of the kinges familie vpon Whitsonday following. At which time the king also being recouered of his wounde, that he had lately receiued, made an army, and marched forth against the West Saxons, at which battaile he slew, or els tooke prisoners, all them whom he vnderstoode to haue conspired to his death.

So retourning home to his countrie victour, and conquerour, yet would he not by and by, or without farther counsel receiue the Christian faith: although truly he worshipped not idols from that day, that he promised he would serue Christe, but sought euer after diligently of the right reuerend father Paulinus the reason, and trade of faith, and conferred with his counsellors and nobles, whom he knew to be wisest, what were best, as they thought, to be done in these matters. And moreover (as he was by nature a very wise man) sitting oftentimes alone, for a great space, in much silence of outward voice, but in his inward thought discoursing with himselfe, he discussed, and debated in his minde diuersly, what he should doe in this case, and what religion were best for to be followed.

*The first  
Christe-  
ning of  
English  
men in  
Northum-  
berland.*

*How Pope Boniface exhorted this king with his letters to the faith.*

## THE X. CHAPTER.

*A letter of Pope Boniface to king Edwin exhorting him to the faith.*

And beholde in the middest of these cogitations, he happely receiued from Boniface bishop of the see Apostolique letters exhorting him to the faith. The copie of which is such: To the most puissant Prince Edwine king of the Englishmen Boniface Bishop, and seruant to them that serue God. Although the high secret powre of Gods diuinitie cannot be expressed by wordes or speeche of man (for it consisteth by the greatness therof, of so vnipeakable, and so vnserchable an eternity, that no force nor strength of wit is able to comprise or compasse, how great it is) yet for as much as the goodnes of God, opening the gates of our hartes to the knowlege of him selfe, doth mercifully powre into mens mindes by secret inspiration, such thinges as he will shalbe spoken of himselfe: we haue thought good, to extende our priestly care and duetie, in vttering vnto you the richestore of our Christian beliefe, that bringing likewise vnto your vnderstanding, the gospell of Christ, which he commaunded to be preached to all nations, we might bring vnto you the cup of life and saluation. The goodnes therefore of the highest maiesty of God (who with his only worde, and commaundement hath made, and created all thinges, the heauen, the earthe, the sea, and all that in them is, setting a decent order wherein they should consist) by the counsell of his coeternall worde, and the vnitie of the holie Ghost,

*Math. 28.*

*Genes. 1. 2.*

Ghost, made man of a peece of earth, to his owne image and liknes, and gaue him moreouer such a prerogatiue of excellencie, that he preferred him and set him ruler ouer all his other creatures, assuring him beside of an euerlasting perpetuity, so that he kept the bounde of his commaundements.

This God the father, the sonne, and the holie Ghost, which is the inseparable Trinity, all mankind from the East to the west worshippeth with hollome confession, and adoreth with a firme faith, as the creator of all thinges and their maker. To which God, euen the high honours of Empire, and the puissant powres on earth are lowly subiecte, because by his only ordenance and disposing, all kingdomes be geuen and graunted. Whose mercifull goodnes encreasing alwaies, and ayding eche of his creatures, hath vouchesafed most merueilouslie, to enkindle with the heate and seruour of the holie Ghost, the cold hartes of those nations which inhabit the vttermost partes of the earth, that they also might knowe him, and belieue in him. For we thinke your highnes hath fully heard, and vnderstood, by this time (the countrie lying so neere) how our Redemer of his mercy hath wrought wonderfully in the illuminating of the most excellent Prince our deere sonne, kinge Audubald, and all his subiectes, and we with a certaine long looking of heavenly hope, trust, that the like miracle and gratiouse giste, shalbe geuen from God aboue also to you, especially wheras we vnderstande the Soueraine Ladie your wife (who is a parte of your bodie) to be illuminated with the hope of eternall life, by the regeneration of holie baptisme.

Where-

Wherefore we haue thought it good to exhort you in these our present letters, most earnestly, and with all affection of inward charitie, that abandoning all idols, detesting the worship and honour of them, forsaking the fond foolishnes of your Godd temples, and despising the deceitfull, entisementes of your false sooth-layinges, you wyl now beleue in God the Father Almighty, and in his sonne Iesus-Christe, and in the holie ghoste: that so beleuing, you may be absolued, & loosed by the working powre of this blessed, and inseparable Trinitie, from the bondes and captiuitie of the diuell, and hereafter be made partaker of lyfe euerlastinge.

Now if you long to knowe in how great fault, and offence they are, which worship idols, and embrace the wicked superstition of them, the examples of their destroying and perdition (which are esteemed as Gods) can sufficiently informe you, of whom king Dauid in his psalmes sayth thus: *All the goddes of the gentyles are dyuels, but our Lorde hath made the heauens. And agayn. They haue eyes, and see not: they haue eares, and heare not: they haue noses, and smell not: they haue handes, and feelee not: they haue feete and walke not. Therefore al such are made like vnto them, as put any hope or confidence in them.* For how can they haue verue or powre to helpe anie man, which are made of a corruptible matter, and wrought by the handes of your inferiours, and subiectes? And how could they get any abilitie to hurt, or helpe, wheras mans art and crafte only, hath applyed a deadlie similitude, and lykenes of a bodie to them? who (were they not moued by you) the selues, could neuer wagge nor walke, but lyke a stone set fast in one place, to are

So are they buylded vpp, hauing no vnderstanding in the worlde, but be dull with insensiblenes it selfe, and starcke deade. Therefore we can not by any discretion and iudgement finde out, vppon what blindnes, and deceite of minde, you worship, and obey those Godes, to whom your owne selues haue geuen the image, and representation of a bodie.

Yt behoueth you then, to receiue now the signe of that holie crosse, by which mankind was redeemed, and execrating all dangerous deceites of the diuel, shake from your hart his subtiltie and guyle, who euer maliceth, and ennyeth at the workes of Godes goodnes. Yt behoueth you also, to set handes on these Godes, which hetherto you haue made your selfe of one metal or other. You must, I say, teare then, rent them, and bruisse them to peeces. For the verie dissoluing & breaking of them, that neuer had lyuely spirit, or breath in them, nor could not by any meanes take of their makers sente and feeling, the breaking, I say, of them shall plainly shew you, that in deede it was nothing at al, which you haue hitherto so reuerentlie worshipped, wheras you are your selfe far better, then they be: for you haue receiued of our Lorde a liuely spirit, and Almighty God hath brought you, although by manie ages, and diuers degrees and kindreds, from the stocke of the first man Adam, whom God himselfe made, and gaue life vnto.

Come you, therefore to the acknowledging of him, who hath created you, that hath breathed into yow the spirit of life, that for your redemption hath sent his only begotten son who should take you out of original sinne, and reward you

after, with the ioyes of heauen, being now deli-  
uered from the diuels powre, and malice. Receiue  
therfore the wordes of the preachers, and harken  
to the gospel of God which they shew vnto you:  
that beleeuing (as we haue already sayd) in God  
the father, and in Iesus-Christ his sonne, and in  
the holie Ghost, that blessed, and inseparable  
Trinitie, forsaking all honour and worship of di-  
uels, and expelling from you the earnest entising  
of that poisoned, and your most deceytfull ene-  
mie, you may be borne againe by water, and the  
holie ghost, and by the only helpe, and bounti-  
fulness of God, dwell with God (in whom you  
shal beleue) in al brightnes of euerlastinge glorie.  
And here we haue sent you the blessing of S. Pe-  
ter, heade of the Apostles, & your good guide, &  
gouernour: that is, a shirte layde with gold, and  
a cloke of the finest sorte we haue from Ancyra.  
Which we beseeche your hyghnes to accept with  
so good a hart and will, as you vnderstande it to  
be sent you from vs.

*How this Pope exhorted the Queene also, that she  
should diligently and earnestly seeke for the kinges  
saluation.*

## THE XI. CHAPTER.

**T**His bishop sent also letters to the Queene.  
And the transcript of that epistle, which this  
holie and Apostolike Pope Boniface directed from  
Rome to Queene Edelburge wyfe to kinge Edwin  
was this. *To the most high and vertuous Princesse  
Queene Edelburge, his dere daughter, Bishop Boniface  
seruant to them that serue God.*

The

The bountifulnes of our redeemer by his greate  
prouidence, hath offred mankind (whom by the  
shedding of his owne pretious bloude, he hath  
deliuered from the bonde and captiuitie of the  
dyeuell) sundry wayes, and manie healpes by  
which they might be saued: insinuating by diuers  
meanes into the mindes of the gentiles the know-  
ledge of his name, that thereby they might be  
Christened, and acknowledge their creatour.  
Which thinge that it hath ben by the gifte of God  
bestowed on your honour, the mysticall regene-  
ration of your purifying in baptisme, doth plainly  
declare. And truly our hart hath ioyfully reioy-  
sed, for this greate benefite of our Lordes bounte-  
fulness to you: who hath vouchsafed to enkindle  
a sparke of right religion in you being now con-  
uerted to him, that thereby he might after ease-  
ly enflame with the loue and knowledge of him  
selfe, the harte and mindes, not only of your most  
renowned, and deere husband, but also of all  
your subiectes. For we haue learned by the which  
came to declare vnto vs the laudable conuersion  
of our most gracious, and well beloued son kinge  
Audubald, that your honour also (after you had  
receiued the wonderful sacrament and veritie of  
Christian faith) doth shyne & excell in good wor-  
kes, and such as be alwayes acceptable in the sight  
of God. Therefore let your highnes refraine al-  
wayes, and diligentlie keepe your selfe from the  
worshipping or idoles, allurements of temples, and  
from fond south sayings. And so persisting with a  
sure & vchangeable deuotion in the loue of your  
Redeemer, watch you, and labour, neuer ceasing  
to bestow your paines continually to the encrease,  
and enlarging of Christian faith.

N 2

F 2

*A letter of  
Pope Boni-  
face vnto  
Edelburge  
Queene of  
Northum-  
berland.*

For when as for our fatherly charitie we had enquired somewhat of the state of your derely beloued husband, we vnderstoode that he serued & obeyed so far forth to the abomination of idolatrie, that he wold not yet shew anie obedience, or geue eare to the voice and counsell of Gods preachers, which newes was vnto vs no smale grieffe, that a parte of your owne bodie, should remaine in this sorte alienated from the knowledge of the highest, and of the inseparable holie Trinitie: wherefore as becometh a father to doe, we haue deffered no longer to send vnto you (our daughter in Christe Iesu) our good counsell and frendly warninge, exhorting you, that whereas you are now your selfe indued with Gods grace, and diuine inspiration, you defer not henceforth to be instant at all times, warning him in season, or out of season, and still calling on him, vntil he also by the helping hande of our Lord, and Saviour Iesus-Christ, may be coupled with you in the number of Christians: that you may so much the better, and with a surer bond of societie accompanie him, and hold the lawes and rightes of wedlock with him. For it is written: *they shal be*

Gen. 2.

*two in one flesh*: and how can it be said, that there is vnitie of conionction betweene you, if your husband by the darknes of detestable error, shall abide still alienated from the brightnes of your faith? Ceasse not therefore to aske with continuall prayer of the greates mercie, and longe suffringe of our Lorde, the benefite of his illumination and conuersion, that whom the knot of carnall affection hath made now as one bodie, those also the vnitie of faith may preferue in perpetuall societie, after their departure out of this life.

Be

Be you then instant, most vertuous daughter, and with endeuour hasten speedelie to mollesie the hardnes of his harte with godly remembrances, and diuine precepts. Shew him plainlie how excellent a misterie it is, that you by beleeuing, haue your selfe obtained. And how maruailous a rewarde you shall haue hereafter, bicause you are now regenerat by baptisme. Enflame his colde stony harte, with ofte expressing the manyfolde graces of the holie ghost: that he settinge aside by such often exhortations this bodelie & earthlie worshipping of Idols, the heate and warmeth of diuine and heauenlie faith may inflame his vnderstandinge, that it maye truly appere to be fulfilled in you, which is spokē in holy scripture. *The* 1. Cor. 3. *insidell and vnbeleeuing man, shall be saued by the faithfull and beleeuing woman.* For vnto this end you haue your selfe receiued fauor, and mercy of our Lorde, that you should render and yelde vnto him as your Redeemer, the multiplied fruyte of your faith, and other good giftes, which he hath committed to you. Which thinge that you may fulfill by the gratiouse helpe of his goodnes, we cease not to aske with our daylie prayers.

In these therefore our premisses, shewing you the duerie of our fatherly loue and charitie, we exhor-te you, that hauing the opportunitie of a bearer, you will speedely declare vnto vs those thinges, which the mightie powre of God shal vouchsafe to worke merueylously by you, in the conuersion of your husband, and all your subiectes. That we (which carefully long, and hartelie looke for happie newes of the saluation of you, and all yours) by this your tydings may be comforted and made glad, and perfectlie knowing the

N 3

light

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and made glad, and perfectly knowing the light  
and brightnes of Gods fauour and mercie to shyne  
amongest you, we maye with ioyfull confession  
geue full and whole thanks to God the geuer of  
all good thinges, and to blessed S. Peter the che-  
fest of his Apostles. In the meane time, we haue  
here sent you the blessing of S. Peter your patrone  
and heade of the Apostles. That is a looking glasse  
set in siluer, and a combe of iuory, gilted with  
golde. Which we praye your goodnes to accept  
with that benignitie of minde that the same is  
sent vnto you.

*How king Edwine was prouoked to receiue the faith,  
by a vision appearing to him in his bannishment.*

## THE XII. CHAPTER.

**T**Hus much did Pope Boniface by his letters,  
for the conuerting of king Edwine, & all his  
countrie, which king was also much furthered,  
and almost forced to receaue the faith, and to  
vnderstand the holesome precepts of Christiā do-  
ctrine by an oracle, & vision from heauen. Which  
the goodnes of God vouchsafed to shew him, while  
he lay bannished in King Redwaldes courte,  
King of the east Englishmen. For when bishopp  
Pauline had wel perceived, that the princes haugh-  
ty courage, could hardly be brought to the lowlie  
humblenes of Christianitie, and that it would  
with much adoe be bowed and bent to beare the  
mysterie, and burden of Christs crosse: when  
he remembred also, how he had now labou-  
red a longe time, both with preaching to the  
people, and with praying to Gods mercie for  
the saluation of King Edwine, and all his  
subiectes:

CHVRCH OF ENGLAND. 199 Lib. 2.  
subiectes: at the lenth hauing learned in spirit  
(for so it is most likest to be thought) what vision  
that was, which had longe before ben shewen  
from heauen vnto the Kinge, he made no de-  
layes at all, but came speedely to the Kinge, and  
warned him to fulfill and accomplish his vowe,  
which in the vision that had appeared to him he  
had promised to doe, in case he were deliue-  
red from his present miseries, and restored againe  
to his raigne, and kingdome. The vision was this.

At what time King Edelfryde Edwines pre-  
deceffour, with greuouse pursuing, put Edwine  
to flight, and made him lie pryuely, and lurke in  
diuers places of other realmes, for manie yeares  
space as a bannished man, at the lenth Edwine  
came to King Redwald, beseeching him, that  
he would saue him, and defend his life from  
the traynes, and earnest serche of this his deadlie  
ennemie. Who gladly entertained him, and pro-  
mised to fulfill this his requeste, and petition.  
But after that King Edelfride had heard say, that  
Edwine was seene in that prouince, and vnder-  
stood that he liued there, and dwelled fami-  
liarlie with all his companie, forthwith he sent  
his Embassadours to King Redwald, with a  
great somme of monie, to procure Edwines death  
but it preuailed nothing. Then sent he the second  
time, and the thyrde time also, offering greater giftes  
and more plentifulle, both in gold and syluer,  
threatning him at the last warres, if his request  
were not accomplisshed. Then King Redwald ether  
dreading the threats, or corrupted with the bribes,  
graunted his request, and promised that he would  
put Edwyne to death himselfe, or els yealde him  
vp to the imbassadours.

*A vision by  
the which  
Edwin the  
first Chri-  
sten king of  
Northum-  
berland  
was called  
to the faith*

Which thing when a certaine faithfull frende of Edwynes had marked and well vnderstoode, he entred incontinent to the chamber where Edwyne purposed to take his rest (for it was now an houre within nyght) and calling him forth, tolde him what the king had promised to doe against him: sayeng in the end thus: I shall therefore (if it so please you) leade you out of this prouince, & bring you into such a place, that nether king Redwald, nor yet king Edelfryde shalbe able to finde you. To whom Edwyne answered in this maner: Sir, I thanke you most hartelie for this your great gentlenes, but yet I can not folowe your counsell herein. For first, I must not breake my promesse, which I haue made to so greate and mightie a Prince as is king Redwald, especially wheras he hath done me no harme, nor wronge, nor hath as yet shewed any hatred, or displeasure towardes me. And truly if I must of necessity dye thus, I had rather he should put me to death, then any baser man or person of lesse nobility. Agayne whether I pray you should I now flye, who haue so many yeares, and so long time walked lyke a vagabonde through all prouinces of this yle of Britainie, only to auoyde and eschew myne enemies snares, & assaultes?

Now when this his frend was gone, Edwyne remained without alone, and sytting sadly before the palace, began to be troubled with many stormes, and vexations of thoughts, as a man not knowing what to doe, or whither to goe in this so ruefull case. After he had ben longe vexed with inward, and priue troubles of mynde, burning inwardly with the close fire of secret sorow behold in the great silence, & quiet of midnyght, he sawe  
a man

a man vtterly vnknownen to him both for visage and countenance, and also for his aray and apparel, to approche and drawe toward him. Whom because he had espied thus at a blushe, and so strangely disguised, he was not a litle fraide. The straunger cometh euen vnto him, greteth him, and asketh him, wherfore he sate so sorowful on the stone abroad watching, & all alone at that howre, especially when other men were within at rest, and in their deepe sleepe? Then Edwyne likewise demaunded of him, what he had to doe therewith, if he passed ouer the night within dore, or els without?

To whom this man answered, and said: Thinke yee not but that I know the cause of your heauines, and watch; and also of this your solitarie sittinge without dores. For I know certainly who yee be, and wherfore you are so sad, and sorrowfull, and also what mischief you feare shoulde befall you. But tell me of friendship, what reward would you geue him, that should now rid you quite out of all these sorowes & troubles, and persuaade king Redwald, that neither he himselfe should hurte you, nor yealde you vp to your enemies, that they might slaie you? When Edwyne answered, that he would geue all that he possible could to anie such an one for reward of so good a turne, this man added moreouer and said: But what if beside this, he do warrant you, that you shalbe a kinge, and all your enemies vanquished, yea and that in such sorte, that you shall not only excell all your auncient progenitours, but also far passe in powre all the kinges of Englishmen, which haue euer ben in this countrie? Here Edwyne being made more firme, and constant

stant by ofte questoining, doubted not to promise, that in all pointes, and at all times, he would be answerable with worthie thankfulnes to the man that should bestowe vpon him so greate benefites.

Then this man spake the third time and said : But tell me againe, what if beside all this, the same man, which sheweth you now before hand truly, and vnfaignedly, that you shall hereafter surely, and vndoubtedly haue such and so greate benefites, can geue you also better counsell, and more profitable for your soules health, and saluation, then euer any your parentes, & auncesters heard of, would you then consent, and obey him, and harken to his wholsome sayinges? Here Edwine promised out of hand without any longer delaie, that he would altogether followe his lerning and doctrine, which both could, and would deliuer him presently from so many miseries, and so greate daungers as he was in, and exalte him afterward to the raigne and souerantie of his countrie : which his answere was heard, and taken. Then this man straightway (which had so long talked with him) laide his right hand vpon Edwines heade, and said : when these thinges therfore shall happen hereafter in such sorte vnto you, remember well this time, and this our talke, and deffer not at that time to fulfil & accomplish this, that you do now promesse to me. Which being said, by and by he vanished away, to the entent that Edwine might vnderstand and perceaue, that it was no man, but a ghoſte which appeared to him.

Now when this young prince was lefte alone, and sate there solitarily, reioysing with himselfe  
for

for this gentle consolation, and good comforte, but yet very carefull, and much museing with himselfe, who it should be, or whence he should come which had thus spoken, and talked familiarly with him, beholde his forsaide frende came againe, and greating him cherfully, arise Edwine (saide he) and come in, let passe this your carke and cares, set your harte at rest, and take your quiet sleape, for the kinges minde is chaunged. Neither doth he purpose now, or intend to doe you any wronge, but rather to defend you, and accomplish his promised faith vnto you. For after he had shewed the Queene in secret that his purpose, which I told you of before, she dehorted him most earnestlie, and withdrew him from so euill, and so deadly an intention, saying : that it was in no wise mete for such a king, of so greate power, and honour, as he was, to sell his best, and dereſt frend (being now brought into straigh-tes and miserie) for a litle gold : Nor that he should breake his faith, and promise, which ought to be more esteemed then all treasures, or not abide by his word, for the couetousnes and loue of a litle monie.

But to be short the king did euē as his Ladie had counselled him to doe. For he not only not betrayed, and yelded to the Embassadors this banished man Edwine, but holpe him rather to the kingdome. For as soone as these Embassadors werethus with deniall departed home, he gathered incontinently a mightie armie to conquere King Edelfrede, whom he slewe without difficultie (because he marched forth against him hastily and with a weake and vnordered hoste) in the borders of the Marshland men, at the  
Este

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 Este side of the riuer called Idle. For in deede king  
 Edelfride had not time, and space enough graun-  
 ted him to gather all his forces together, and to  
 ioyne his powre with well disposing his hoste,  
 and souldiers in order. In this skirmishe Renier  
 king Redwalds sonne was slaine: and thus Edwin,  
 according to the oracle which he had receiued,  
 not only auoided the daunger of his most deadly  
 enemy, but also by his death, succeeded in the ho-  
 nor of his Souerainty, and kingdome.

Now therefore to returne againe vnto my pur-  
 pose, though Bishop Pauline seriously preached  
 the word of God, yet kinge Edwine slacked and  
 lingered to beleue him, vsing yet for a certaine  
 space, at diuers competent houres to sitte solita-  
 rie (as I haue said before) and diligently to compte  
 with himselfe, what were best to be donne, and  
 what religion was best to be followed. At which  
 solitary meditation of the prince, this good and  
 godlie bishoppe Pauline entred on a daie into the  
 palace, and cominge to the kinge, laied his right  
 hand on his heade and asked him, whether he re-  
 membered that signe, or no? The king sodenly  
 trembled therat for feare, and when he would  
 haue fallen downe at Paulinus feet, the bishoppe  
 lifted him vp, and spake after a familiar sorte, thus  
 vnto him.

Behold, o Soueraigne Prince by the bounti-  
 fulnes and powre of our Lord and God, you haue  
 escaped the hande and vengeance of your most  
 hated, and dreadfull enemy. Behold also, by his  
 most gratiouse goodnes, you haue obtained the  
 Soueraintie of raigne, and rule of the kingdome.  
 Remember now therefore the third thinge, which  
 you promised him, and deffer no longer to per-  
 forme,

CHVRCH OF ENGLANDE. 205 Lib. 2.  
 forme, and accomplish the same, by receauing his  
 faith, and keeping his commaundements, who  
 hath deliuered you from your temporall aduersi-  
 ties, and exalted you to the honour, and maiesty  
 of a king. Whole holy will if you will hereafter  
 obey, and euer more doe his pleasure, which by  
 me he preacheth, and declareth to you, he will  
 also deliuer you from the perpetuall tormentes of  
 hell, and make you partaker with him in heauen  
 of his eternall kingdome, and blisse without end.

*What counsell king Edwine had of the nobles and  
 peares of his realme, for the receiuing of the Chri-  
 stian faith: and how one of his Bishops, profaned and  
 brake downe the Idols alters.*

### THE XIII. CHAPTER.

**W**Hich worde when the king heard,  
 he answered immediatly, both that  
 he would, and also that he was  
 bounde to receaue this faith, which  
 B. Pauline had preached, and taught. But yet I  
 thinke it good (quoth he) first to confer, and com-  
 mon hereof with my friendes, the nobility, and  
 peares of my realme: that if they shall happelie  
 thinke herein, as I doe, then we may be Christe-  
 ned all together in the founte of life. Whereunto  
 when Bishop Pauline agreed, king Edwine cal-  
 ling the states together, consulted with them, and  
 asked seuerally eche of them, what maner of do-  
 ctrine this semed to be, which vntill that daie had  
 neuer ben heard of before? And how they liked  
 the honour, and worshipping of this new God,  
 which was preached now amongst them?

To

To whom Bishop Coyfi, the first of all his Bishops answered: May it like your highnes to proue, and trie well what maner of doctrine this is which now is preached vnto vs. But this much shall I surely say, and as I certainly knowe, protest, and confesse vnto you, that the religion which vnto this day we haue euer obserued and kept, hath no vertue, nor goodnes in it at all: for none of your graces subiectes hath ben at any time more earnest, and diligent in worshipping of our Godes then I haue bene: and yet not withstanding manie of them, haue receiued of your graces bounteousnes more ample benefites, then I haue, manie of them more higher dignities, then I haue: and manie of them haue ben better prospered in all they tooke in hande to doe, or sought to gette, then euer I was. But if the Gods could haue done, ought, they would haue rather holpen me, who at all times serued them so duely. Wherefore it remaineth, that if these thinges which be now newlie preached to vs, shalbe founde after good examination, the better, and of more strenght, & stedfastnes, that then without longer delaie we hasten to receiue, and embrace them.

To this perswasion, of bishop Coyfi, another of the nobles consenting by and by saide: such seemeth to me, deare Soueraigne, the present life of men here in earth (for the comparison of our vncertaine time, and dayes to liue) as if a sparowe beaten with winde and wether, should chaunce to flie in at one windowe of the parlour, and flitting there a litle aboute, straight way flie out at another, while your grace is at diner in the presence of your Dukes, Lordes, Capitaines, and high

high garde. The parloure it selfe being then pleasaunt, and warme with a softe fire burning in the midst thereof, but all places, and waies abrode troubled with tempeste, raging stormes, winter windes, haile, and snowe. Now your grace considereth, that this sparowe while it was within the house, felt no smart of tempestuouse winde or rayne, but after the shorte space of this faire weather and warme ayre, the poore bird escapeth your sight, and returneth from winter to winter againe. So the life of man appeareth here in earth, and is to be sene for a season, but what may, or shall folowe the same, or what hath gone before it, that surely knowe we not. Therefore if this newe lerning can enforme vs of anie better suertie, my thinkes it is worthie to be followed.

Thus or in like manner said the rest of the elders, and the kinges counsellors, no doubt by the holie inspiration of God himselfe. Only Bishop Coyfi was not content to rest him here, but moreover, said that he would note with diligence this Pauline, and marke what he said of that God, whom he preached vnto them. Which thing when he had so donne according to the kinges will and pleasure, he returned againe, and with a lowde voice saide. I vnderstood certes longe agoe, that in verie deede, it was euen nothing which we worshipped as God, for the more curiously that I sought for the truth in worshipping our Gods, certainly the farder was I from it, & the lesse I founde it. But now doe I plainly perceau and knowe, that in this Paulinus preaching and teaching, is that truth and veritie, which is able

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to geue vs the greate giftes of life, of saluation,  
and of blisse euerlastinge. Wherefore I counsell, and  
exhorte you my most Soueraigne and deare Prin-  
ce, that we may out of hande curse our temples  
and abandon them, and burne downe with fire  
our Idolatrous aulters, which we haue heretofore  
erected in vaine, & consecrated without all fruite,  
and profite.

But that I may be short, and come nere my pur-  
pose, the kinge gaue his full, and plaine consent to  
this holie man, bishop Pauline, willing him to  
preache the gospell freely, and himselfe renoun-  
cing there all Idolatrie, promised that he would  
receaue, and embrace the faith of Iesus Christ.  
And demaunding then, of this before said Cois;  
bishop of his sacrifices, who should first profane  
the aulters, and destroye the temples of Idols,  
with all the grates, and barres wherwith they  
were enuironned? Marry (quoth he) I will. For  
who may better then I, which once by folishnes  
worshipped, and highly esteemed them? There-  
fore to the good example of all other, I will now  
my selfe through the wisdom of God (who is  
one only, and true God) geuen vnto me, beate  
downe, and vterly destroye the abomination of  
our temples. So forsaking in this wise all super-  
stitious custome, and vaine dreade, he besought  
the King to graunte him harnesse, and armour,  
and there with a greate courser, and mighty cou-  
ragious stalion horse, on which he mounted lustly  
& with al speede, he rode forth to batter, and beate  
downe to the grounde the idols. Now it was not  
lausful for a bishop of the sacrifices, either to weare  
harnesse and armour, or to ride on other then a  
mare. But Coyfi made smale compte thereof, for  
being

CHVRCH OF ENGLANDE. 209 Lib. 24  
being alredie well harnessed, and strongly gir-  
ded with a sword about his loynes, sitting fast on  
the kinges courser and stronge stalyon, he tooke  
also in his hand a speare, and so did marche and  
set forth against the pernicious idols. Which  
sight when the people sawe, they thought he had  
bene madde. Yet he for all that stayed not, but as  
sone as he approached nere to the temple, he profaned  
it, casting thereon the speare which he held in  
his hande, and (much reioysing now, bicause he  
knew the true worship of God) commaunded the  
companie which wer e there with him, to destroy  
the temple, to fyre the idolatrous aulters, and, to  
breake the barres, grates, or whatsoeuer orna-  
mentes were there about. And truly the place  
where those Idols sometime were, is now to be  
seene, not far from Yorke at the ryfing of the ri-  
uer Derwent, and is at this present day called,  
Gormund in Gahams. In which place, the bish-  
opp Coyfi by holy inspiration of the true God,  
pollured, and destroyed the aulters of the false  
Goddess, which himselfe before had solemnly con-  
secrated.

*How king Edwine and all his subiectes, were made  
Christians, and in what place bishop Paulynes  
baptised them.*

#### THE XIV. CHAPTER.

Then King Edwine, with all the nobilitie of  
his countrie, and most parte of the commons  
receiued Christes faith, and came to the lauatory  
of holie regeneration the xi. yeare of his raygne,  
which was the yeare of our Lorde 627, and about  
the

*The first  
Christiani-  
dom of the  
English  
Prinse in*

Northum-  
berland, or  
the North  
countrie.  
An. 627.

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the 180. after the entrance of the English men in-  
to Britanie. He was Christened at Yorke on Ester  
Sunday, which was the 12. of Aprill, in S. Peter  
the apostles church, which in al speede he had set  
vp of wood, while he was cathechised and in-  
structed there in the faith against his Christening.  
In this city of Yorke he appointed a Bpshoppes See,  
for Byshopp Pauline his informer and teacher, at  
whose request and petition, as sone as himselfe  
was Christened, he buylt in that same place a  
greate temple of stone, for an ample and large  
Cathedrall church, in the middest whereof, he  
would haue enclosed this his owne propre orato-  
rie, which himselfe had first made of wood while  
he was instructed in the faith, and before he was  
yet baptised. Layeng therfore deepe foundations  
about this his first oratorie, he begā to buyld ther  
a fayre church foure square. But before the wall  
therof came to its iust hyghnes, the king was slay-  
ne by cruel death, and left that royal worke to be  
ended and perfected by king Oswald his successor.

Now Pauline from that time 6. yeares after, that  
is, to the end of king Edwynes raygne, preached  
the worde of God continuallie (by his good leaue  
and fauour) through out all that prouince, and  
they beleeued him, & were Christened, who were  
preordinated to lyfe euerlasting: amōgest whom  
was Offride, and Eadfride, king Edwines sonnes,  
which he had in his bannishment by dame Quen-  
burge daughter to Cearl king of the Marshes. After  
whom, his other children, which he had by  
Queene Edilburge, were baptised, as his sonne  
Edilhune, his daughter Edilfride, and an other of  
his sonnes called Buskfreea, of which the two first  
were taken out of this mortall lyfe in their infan-  
cie or tender youth, and buried in the church

CHVRCH OF ENGLANDE 211 Lib. 2.  
of Yorke. Ifsy also Offrides sonne, was Christened  
likewise, with manie other of the nobilitie,  
and diuers honorable men. And (as it is reported)  
then was the seruour of faith and earnest desire of  
holie baptisme, so greate amongst the people of  
Northumberland, that on a certaine time, when  
bishop Pauline came with the kinge, and Quee-  
nes maiestie, to the courte, or princes palace at  
Adregin, he stayed there with them six and thirty  
dayes, only occupied in catechising and instructing  
the people in the faith of Christ, and afterward  
baptising them: in eche of which daies, he did  
nothing els from morning to eueninge, but in-  
struct them with the word of God, and teach the  
faith, and saluation in Christ Iesus, to those which  
flocked thither out of all places and villages ther-  
about. Whom after he had thus informed, and  
taught, he baptised in the flood Elene, for that  
was the next water, which he could conuenient-  
lie vse for baptisme. This towne Adregin, in  
the time of the kinge and after commers, waxed  
rude, and deserte, and another was built vp for it in  
a place called Melwin, and this much did bishop  
Pauline in the \* Bernicians prouince.

But in the countrie of the \* Deires, where he lay  
most commonlie with the kinge, he baptised in  
the flood Suale, which runneth fast by a village ad-  
ioyned to Cataracte, for as yet there could not be  
builded oratories, fontes, or places of baptisme,  
in this newe begon, and late founded Church:  
But yet was there builte a greate Church in the  
coast & champion called Doyne, where was an-  
other of the kinges courtes, and palaces. Which  
Church the painims that slewe king Ed-  
wine, burnt afterward with the whole village.

\* In North-  
umberland.  
\* In Yorke  
shire.

In steede of the which palace, the kinges euer after made their mansion place in the countrie called Loides, but the aultar of the before mentioned church escaped the fire, because it was made of stone, and is kept to this present day in the monasterie of the right reuerend Abbot, and priest Trunwulfe, standing in the wodde Elmete.

*How the prouince of the Este English, receiued the faith of Iesus-Christ.*

## THE XV. CHAPTER.

**N**OW had King Edwine (by common reporte) such a zeale, and earnest deuotion toward the Christian faith, that he perswaded Carpwald Kinge Redwalds sonne, and King of the Est English, to leaue off the vaine superstition of idols, & to come with his whole realme and embrace the true faith, and to receaue the sacrament of Christ his church. For his father Kinge Redwald before him was Christened in kent, but alas in vaine, for returning home againe, he was seduced by his wife, and certain other peruerse doctours. And being in such wyse depraued from the sinceritie and purenesse of faith, his end was worse then his beginning. For he would seeme, after the maner of the olde Samaritans to serue both Christ, and his owne false Godes, as he did before: for in one temple he had erected an aultar for the sacrifice of Christ, and an other litle aultar for burnt sacrifices, to his Idols and diuels. Which temple Aldwolfe kinge of that prouince after him (who lyued in this our age) sayd that it dured so vnto his time, and witnessed that he sawe it himselve in his childhoode.

Truly

Truly this afore-named king Redwald, was a noble prince of byrth, although vile and base in his actes and deedes, for he was King Tityls son, whose fathers name was Woffa, of whom the kinges of the east english men are called Woffinges. But King Carpwald not long after he had ben Christened, was slaine by a gentile, and paynim, named Richbert. And from that time three yeaes after, the prouince liued in gentilitie, falling from Christian religion, vntill at the last Sibert King Carpwalds brother toke the kingdome, a man in all al pointes learned and most Christian. Who whiles his brother was yet aliue, lying bannished in Fraunce, was Christened there, and instructed in the holie mysteries of our faith, of which he went about to make all his realme partaker, as soone as he came vnto the crowne.

Whose good endeouour herein, bishop Felix did most earnestly fauour, and with greate praise applie himselve, who when he came from Burgundy (where he was borne, & toke holie orders) into Britany to Honorius the archebishop & had opened this his desire & godly purpose to him, the Archbishop gladly gaue him licence, & sent him forth to preache the word of God vnto the forsayd Este english. Where certes his zeale and vertuous desire proued not in vayne, for this holie husbandman, and happie tiller of the spirituall filde, found in that nation plentifulnes of fruite, and encrease of people that beleueed him. For he brought all that prouince beinge now deliuered by his helpe from their long iniquitie, and vnhappines, vnto the faith and workes of iustice, and in the end rewarde of perpetuall blisse, and happines for euer, according to the good abodement of his

*The countres of Suffolke Norfolk and of Canterbury were (as called in the East English) converted to the faith.*

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name, which in Lattin is called Felix, and in  
our English tounge soundeth happie. He was  
afterward Bishopp in the citie of Dummocke,  
*Dummocke* where when he had ruled the church of Christ  
17. yeares in that dignitie, and in that prouince, he  
ended his life in peace.

*How Pauline preached in the prouince of Lindisse, and  
of the estate of King Edwynes raygne.*

## THE XVI. CHAPTER.

*Lincolne-  
shire.*  
*Defectum  
Lindecoli-  
ne ciuitas  
est.*  
**B**Vt byshop Pauline continued still, and at  
this time preached the worde of God in the  
prouince of Lindisse, which is the next toward  
the South bancke of Humber, bending euen vn-  
to the seas side, where he first conuerted to our  
Lord the maior of Lincolne, whose name was  
Blecca, withall his householde. In which citie  
he buylt a wel wrought church of stone: the rouse  
whereof eyther for long lacke of reparations, or  
by the spoyle of enemies, is now cast downe. But  
the walles thereof stande yet to be seene at this  
present daye, and yearly some or other miracles  
are wont to be showen there, to the greate good  
and comforte of them which faithfully seeke  
therefore. In this church after Iustus departure  
vnto Christ, Pauline, consecrated Honorius,  
Archebishop of Canterbury, as I shall shew more  
conuenientlie hereafter.

Now as touching the faith, and beleefe of this  
prouince, a certaine preist, and abbot, a man of  
good credit, and to be beleued, whose name is  
Deda, of the monasterie of Peartan told me, that  
one of the elders of that couent (as he reported  
him

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him selfe) was baptised with manie other of the  
people there, at none daye by byshop Pauline in  
the presence of King Edwine, and in the flood  
of Trent, nere the citie. Thwolsingacester: which  
father and elderly man, was wont to describe  
Paulinus person, saying that he was a raule man,  
somewhat crooked backt, and blacke of hayre,  
lene in face, and hauing a hooked & thinne nose,  
in contenance both dreadful, and reuerend, who  
had in his chappell one Iames by name, who was  
a deacon, and an industrious and diligent man,  
noble certes and of greate fame in Christ, and  
his church, who liued also euen vnto our  
time.

In those dayes such was the peace, and tran-  
quillitie through out al Britannie, which way soe-  
uer King Edwines dominions lay, that (as it is  
yet in a common prouerbe) a weake womā might  
haue walked with her new borne babe ouer al the  
yland euen from sea to sea, without any kinde  
of dommage or daunger. Moreouer this King did  
so much tender his subiectes, and the welth of  
the commons, that in most places where he saw  
fayre clere springes breaking out by the high-  
wayes syde, he enclosed them in quicke set boures  
for the refreshing of wayfaring men, hauing by  
greate brasen basens to bath, or washe in. Which  
basens eyther for feare of the kinges displeasure  
no man durst farder touch then to his owne pre-  
sent vse and necessitie, or no man woulde take  
them away for the loue, and good will they  
boore to their prince: Who was for the tyme of  
his raygne so honoured and loued, that trium-  
phing banners, and flagges were borne before  
him, not in warre only, but also in peace wher-

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foeuer he wentabrode, or rode with his garde  
in progresse about the greates cities, townes, and  
sberes of his dominions. Yea euen when he passed  
through the stretes to any place, there was caryed  
before him that kinde of flag or streemer, which  
the Romans calle Tufa, and the English men now  
a Thuasse.

*How kinge Edwyne receaued letters of exhortation  
from Pope Honorius, who sent ther with a palle to  
bysshop Pauline.*

### THE XVII. CHAPTER.

**A**T what time Honorius, Boniface his suc-  
cessor, was bishopp of Rome, and sate in  
the see Apostolike, when he had vnderstood that  
the Kinge of Northumberland, and all his sub-  
iectes in that countrie, were conuerted to the  
faith and confession of Christ by Paulinus prea-  
ching, he sent the same bishopp Pauline a palle, &  
letters to King Edwine, exhorting him, and his  
subiectes, with fatherly loue and charitie, to per-  
sist, or rather to goe forward in this true faith  
which they had now receiued. The tenor of which  
letters is such. To the most puissant prince and his  
most vertuous sonne in our Lorde Iesus-Christ  
Edwine King of the English men, bishop Hono-  
rius seruant to them that serue God sendeth grea-  
ting. So is your Christian loue, and integritie fy-  
red with the flame of faith, to the worshipping of  
your creator & maker, that it shineth far & wyde  
& being declared through al the worlde, bringeth  
forth the fruit of your wel doing. And truly then  
you

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you knowe your selfe best to be a king, when  
after you are taught by the right & true preching,  
you beleue in almighty God your king and crea-  
tor, worshipping him, adoring him, and rendring  
to him the sincere deuotion of your hart, as far  
forth as mans weaknes, and poore ability can at-  
taine vnto. For what other thinge, I pray you, are  
we able to offer vnto our God, then that persisting  
in good workes, and confessing him to be the ma-  
ker of mankind, we worship him, and redily ren-  
der our vowes, and prayers vnto him? Therefore  
we exhorte you (our most derely beloued sonne  
in our Sauour Christ Iesu) as it is meete for a lo-  
uing father to doe, that you endeouour all maner of  
wayes you can, with earnest will, and daily prayer,  
to hold and kepe this, that the mercy of God hath  
wrought in you, calling you, and all yours vnto  
his grace. And so shall he which hath vouchsafed  
to bring you in this present world from all errour  
to the knowlege of his only name, prepare for you  
in the world to come, a mansion place in heaven.  
Be you therefore often occupied in the reading of  
S. Gregories workes, who was a man certes of  
blessed memorie, our good predeceffour, and your  
true preacher, and Apostle. Haue before your eyes  
continually, the greates zeale of his doctrine, and  
good affection, which he gladly practised for your  
soules health and saluation, that by this meanes  
his vertuous prayer may both encrease your king-  
dome, and also prosper your people. And that in  
the end he may represent your all, as cleane soules,  
and without fault, before the throne of almighty  
God.

Now as concerning these thinges, which your  
grace desired to be ordained and appointed by vs  
for

Constitu-  
tions from  
Rome roun-  
ding the  
clergy.

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for your priestes, we haue without all delay pro-  
vided the same, and truly the rather for your sin-  
cere and vnfaigned faithes sake, which hath ben at  
diuers times, and by diuers relations, as also now  
by the bearers of these our presentes, commenda-  
ble declared vnto vs. We haue therefore with the  
rest of our rules and orders, sent here two palles,  
for the two metropolitans of your country, that  
is, for bishop Honorius, and bishop Pauline.  
Willing and commaunding, that when one of  
them is called out of this mortall life to the mer-  
cie of God, then shall his mate and fellowe which  
is yet a liue, subrogate by this our authority, an-  
other bishop metropolitane in his place which is  
deceased, which thinge we doe graunte vnto  
them, as well for your good affection to vs, and  
loue to the truth, as also for the distance of pla-  
ces, and of so greate prouinces and countries, as  
lie betwene Rome and Britannie: and lastly to  
the intent, that we might in all pointes shew your  
highnes, how our consent, and agreement is euer  
more redie at hand, to your deuoute zeale, and er-  
nest desire of Gods glorie. Who keepe your grace  
alwaies in perfecte health, and prosperity.

*How bishop Honorius, who succeded Iustus in the bis-  
hoprike of Canterbury, receiued from Pope Hono-  
rius a palle, and letters.*

### THE XVIII. CHAPTER.

**N**OW about this time died Archebishop Iu-  
stus, the tenth daie of Nouember, and Ho-  
norius was chosen in his place. Who comming  
to Archebishop Pauline to be appointed thereto,

me

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met him at Lincolne, and there was consecrated,  
and instituted bishop of Caunterbury. And is  
now numbred the fift after S. Austine. To whom  
also Pope Honorius sent a palle with letters, in  
which he commaunded the verie selfe same thin-  
ge, that he wrote before in his epistle to King  
Edwine. Which is, that whensoever the bishop  
of Canterbury, or the bishoppe of Yorke were  
departed this life, then the other which remain-  
ed a liue, and is yet prelate of the same degree,  
should haue powre and authority, to ordaine an-  
other priest in the Archebishopsrome, which is  
now deceased, that so it might not to be nedefull  
alwaies to trauaile, and toile by sea and by land as  
farre as to Rome, for the institution, and appoin-  
ting of an Archebishop. The copie of the Popes  
letters, I thinke not much amisse to be here inter-  
ted in our historie.

To Honorius our derely beloved brother,  
Honorius sendeth greating: Among manie other  
prerogatiues, and gracious giftes which our mer-  
cifull Redemer vouchsafeth to geue to his poore  
seruaunts, this doth he also bountiffully graunte  
vs of his meere liberality and goodnes, that by  
brotherly comforte and frendlie letters, as it  
were by an inward looking on our hartes, or an  
outward beholding of our mutuall visage and  
countenaunces, we represent, and shew in our  
selues a certaine loue, accord, and vnity. For  
which gracious benefit, we render thanks vn-  
cessantly vnto his high maiesty, and besech him in  
most supplicaunte wile, to strenghten and con-  
firme you with his mighty powre continual-  
lie, that you may earnestly laboure alwaies in  
preaching his holie gospel, and profit therein:  
that

that you may followe the rule, & steppes of your heade and master, blessed S. Gregory: that Christ may sende by you, greater encrease vnto his Church: and lastly that the soules already wonne, and conuerted by you and your predeceffours (which hath proceded of the first planting of blessed S. Gregory) may in more ample wise encrease in faith, and prosper in good workes, in the feare of God, and perfecte charity. And so I trust the promises of our Lord shall hereafter take place in you, and this his blessed voice call you to eternall blisse and ioyfulness: *Come vnto me, all you that labour, and trauaile, and I will refreshe you.* And againe: *O my good, and faithfull seruant, because thou hast bene faithfull ouer a litle, I will appointe thee ouer-seer to a greate deale, come in, vnto the ioyes of thy Lord and master.* And thus much, derely beloued in the way of exhortation, we haue promised, of the abundance of our charity, and loue towardes you.

Now as concerning the priuileges of your Churches, we haue not deferred to graunte you such thinges, as we haue thought meetest for you. Therefore to answer your requestes herein, looke what authority, we in the steede & place of S. Peter heade of the Apostles, haue graunted vnto you, by our expresse commaundement in letters directed to our dere sonne Edwine your kinge, we will you keepe, and obserue the same. Which is: that when one of you is departed this mortall life, the other which is lefte a liue, shall assigne another bishop in the departed Archebishops rone and dignity. And for the better doinge, and ordering herof, we haue sent vnto eche of you a palle, that by the authority of this our commaundement,

ment, your orderly and due institution, may be acceptable in the sight of Almighty God. Wherin, to condescend and graunte thus much vnto you, we were moued by the longe iourney, and tediousse trauailing by see, and lande from Britannie to Rome, that no hinderance may happen hereafter to your Church, by any pretended occasion any manner of way, but rather that you may farther set forth the faith and deuotion of the people committed to your charge. Almighty God keepe you in good health, most derely beloued brother. Geuen the 11. of Iune in the 24. yeare of the raigne of our most gracious and soueraine Lorde Heraclius Emperour. Also the thirde yeare, of the most happiest Cesar Heraclius the sonne. The 7. Indiction: the yere of our Lord 633.

*How first this Pope Honorius, and after him the elected Bishop Iohn, sent letters to the Scottes for the keeping of Easter, and against Pelagius heresie.*

## THE XIX. CHAPTER.

THIS Pope Honorius, sent letters also vnto the Scottes (whom he vnderstoode to erre in the obseruation of the holy time of Easter, as I haue before specified) diligentlie exhorting them, that they would not esteeme or thinke their owne small number, wiser then the Churches of Christ, either auncient, or newly conuerted, which haue ben heretofore, or be now at this present day any where through the whole world, in celebrating any other Easter, then after the common accompte of Easter, and according to the vniforme decrees of all bishops in the world, who haue vpon that

that matter late in Sinodes, and concluded a certain order in generall councils. To whom also for the amending of the same error, Ihon, Seuerinus successeur, who next succeeded Honorius, when he was yet but elected, and nominated bishop of Rome, directed letters of greate authority and full of good lerning: plainly prouing in them, that Easter Sunday must be compted, and obserued, from the 15. moone, vnto the 21. as it was proued, and allowed by the first Nicene Councell.

Moreover he warned them in the same epistle, to auoide, and escheue, Pelagius heresie, which he vnderstode, did begin to rise, & springe againe amongst them. The beginninge of which epistle was thus: To our dearest beloued, and the most vertuous prelates, Thomian, Columban, Chroman, Diman, and Bathan Bishops: Chroman, Herman, Lawstran, Stellan, and Segian Priestes: to Saran, and all other doctours, or Abbotes of Scotland: Hilarie, Archepreste, and keeper of the vacant see Apostolique, Ihon Deacon, and in the name of God elected, and chosen Bishop of the same holie see: and Ihon, the chiefe Secretarie, and keeper of that see Apostolike, and Ihon also seruant of God, and Counsellor of the same see &c. Your letters which you sent to holie Pope Seuerine, a man worthie of happie and long memorie, haue had as yet no answere made to them, for the matters, which you required, because the Popes holines departed this life before your letters were brought hither, which we haue now opened in this vacancie of the holie see, lest the ignorance of so greate a question might haue lasted longe, and bene vndiscussed amongst you.

In

In which letters we haue read, & perceaued, that certaine of your prouince, labouring against the right faith, goe about to renewe an old heresie, refusing very ignorantlie our Ester, in which Christ was offered our true pascall Lambe to God his father, and intending to celebrate the same with the Iewes in the 14. moone &c. By this beginning of their epistle it appeareth plainlie, that at that time this heresie was but a litle before risen in Scotland: And also, that not all the countrie, but certaine of them onlie were infected therewith. Now when these before mentioned prelates of Rome had shewed the customable obseruation of Easter, thus in the same epistle they wrote of the Pelagian heretikes, which were in Scotland.

We vnderstand also by your letters, that the poison of Pelagius heresie beginneth now to springe againe amongst you: which we most earnestlie exhorde, and counsell you vtterlie to forsake, & to prouide that the poysoned infection of so deadlie an heresie, sinke no farder into your mindes, but to labour that you maie vtterlie forget it. For you ought to remembre, how this execrable heresie, hath longe sithens bene condemned, and hath bene abolished, and put out of remembrance, not onlie these two hundred yeares, but is also yet at this present, dailie condemned of vs, with continuall curses, & all they excommunicated which followe the same. We therefore exhorde, and request you, that you suffer not their ashes to be stirred, and blow vp amongst you, whose strength and weapons be burnt and consumed. For what Christian harte is there, which detesteth not to death, and abhorreth  
their

their prowde intent and wicked wordes, which dare affirme, that a man may liue, and be without sinne, euen of his owne voluntarie will, and not through the grace of God? And then to consider againe the truieth hereof, it is blasphemie, and extreme foolishnes to say: that a man is without sinne, for he cannot possibly be so, neither euer any was, but only the mediator of God and man, Christ Iesus our Lord, who was verie and true man, conceiued and borne without sinne, for as for other men, they are all borne in originall sinne, and doe beare the witnes, and token of Adams first preuarication, and breaking of Gods commaundement, yea, although they liued without actuall sinne, according to the Prophet, saying:

*Psal. 50. Behold, I was conceiued in iniquity, and my mother hath brought me forth in sinne, &c.*

*How after Kinge Edwines death, bishop Pauline returned to Kent, and there toke the Bishoprike of Rotcheſter.*

## THE XX. CHAPTER.

**W**Hen King Edwine had most triumphantlie reigned both ouer the English & Britons the space of 17. yeares (in some of which as about the number of 6. yeares, he had himselfe ben subiecte to Christ, and euer looked for his raigne, and kingdome) Cardwell king of the Britons made a rebellion against him, hauing ayde and succour therunto, of Penda a stout man, and of the blood of the Kings of Marshland, ouer which nation afterward he had by diuers chaunces of fortune, rule

rule and gouernance, for the space of 22. yeares. Now when they had thus ioyned battaile, and entred fight with kinge Edwine in a great, large, and plaine field, called thereof Heth-silde, they slewe him there at the last, the 4. daye of October, in the yeare of our Lorde. 633. and of kinge Edwynes age the 47. yeare: whole whole hoste was ether presentlie murdered there, or shamefullie put to flight. In which warres one of kinge Edwines sonnes, that lustie, and warlyke yonge prince Offryde, was killed, before his father died. The other sonne Edfryde of verie vrgent necessity fled vnto kinge Penda for succour. Of whom afterward against his promised faith, and his solemne othe, he was most cruelly put to death in the raigne of kinge Oswald.

At this time there was a verie greuous persecution in the church, and a fowle murder of the Northumberlandes, especialie bicause that one of the Capitaines, which caused this persecution, and aduersitie, was a painim: the other though not a painim, yet was more fierce and barbarouse, then any heathen, or painim. For kinge Penda with al the nation of the Marshland men, was whollie geuen to Idolatrie, and altogether heathen, and vnchristened. But king Cardwell, although he had the name of a Christian, and professed that kind of life, yet was he in mynd & manners so rude, and outrageouse, that he would not spare either womens weaknes, or childrens innocencie, but put all to death with greuous, and bytter torments, according to his beastly cruelty and vnmercifull tyrannie. Wasting a longe time, and raging ouer al the prouinces, purposing moreouer with himselfe, to exterminate out of the

P borders

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 borders of Britannie the whole nation of English-  
 men, and to extinguish the verie name of them.  
 Neither did he ought esteeme or anie thing reue-  
 rence, and honor the Christian religion which  
 the English men had. So that vnto this day, the  
 Britons maner, and custome is, to sett light by  
 the faith, and religion of English men. Neither wil  
 they in anie one point more communicate with  
 them, then they would with heathens, and pai-  
 nims. Kinge Edwines head was brought vnto  
 Yorke, and afterward caryed into S. Peters church  
 (which church he himselfe had begon to buylde,  
 but his successour king Oswald finished it, as we  
 haue before declared) And there layed in S. Gre-  
 gories chappel. By whose disciples, and of whose  
 preachers, he had in his lyfe time receiued, and  
 learned the word of true life.

Thus was the state of Northumberlande much  
 troubled with this greate slaughter, and cruell  
 persecution: Seing therfore there was none o-  
 ther remedie, nor any saftie could be founde, but  
 only by flight, bishop Pauline accompaning the  
 good Queene Edelburge, with whom not lon-  
 ge before he came into that countrie, tooke ship,  
 and returned againe to kent. And was there verie  
 honorablie receiued of Honorius the Archebi-  
 shop, and of kinge Edulballd. His guide, and go-  
 uerner in iorning vnto kent, was Bassius one of the  
 strongest of kinge Edwines chiefe garde. This  
 bishop brought away with him from the coun-  
 tries of Northumberland Eanfride king Edwines  
 daughter, and Wulfrea his sonne. Issy also Of-  
 frides sonne, and nephue to king Edwine. Which  
 two yonge princely children, this tender mother  
 for feare of kinge Edbald, and Oswald, sent into  
 Fraunce

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 Fraunce, to be brought vp in king Dagoberts  
 courte, where they both died in their infancie, &  
 were buried in the high church, with such honour  
 as is meete for kinges sonnes, and innocent babes  
 of Iesus Christ. He brought moreouer away with  
 him much pretious plate of king Edwines: amō-  
 gest which was a greate golden crosse and a goldē  
 chalice consecrated for the ministerie of the au-  
 tar, which are yet both reserued, and to be seene  
 at this day in the Cathedral church of Cāterbury.  
 Now was the see of Rotcheſter vacant at this  
 time, for Romanus bishop therof, sent from the  
 Archebishop Iustus legat to Pope Honorius, was  
 drowned in the tempest, going to Italie. Then  
 bishop Pauline at the offer of bishop Honorius,  
 and at king Edubaldes request, toke that charge on  
 him, and kept Rotcheſter dioces, vntill, at his ful  
 and rype age, he quietly departed this transitorie  
 lyfe, was receiued into the bleſſe of heauen, with  
 the godly fruit, and reward of his labours, & tra-  
 uailles, that he ſuſſred here one earth for Christ  
 his truth, and Gospell. Who at his deceaſe left in  
 his church of Rotcheſter his palſe, which he had  
 receiued from the Pope of Rome, & in his Arch-  
 biſhoprike of Yorke, he left Iames his deacon a  
 good & godly man. Who liuing long after in that  
 church by preching & baptiſing, toke many praies  
 out of the diuels teeth, and wonne many ſoules  
 vnto Christ. Of whoſe name the vilage hath a name  
 at this day, in which he for the moſt part abode, &  
 dwelled nere vnto Cataract. Who bicauſe he was  
 cōning in ſōge, & muſicke, & alſo in the office &  
 ſeruice of the quyre, when that contrie was more  
 quiet, & the cōpany offaithful begā a litle & litle  
 to increaſe againe, ſet vp a ſchole emongest them  
 P 2 and

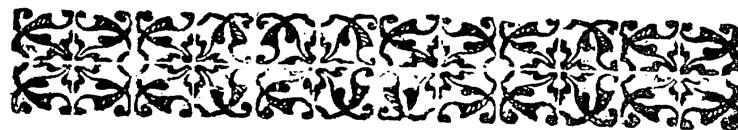
Church  
musike first  
practised in  
the North.

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and professed to be a maister of church musyke, &  
and singinge, according to the fashion and maner  
of the Romans, and the Diocesans of Canter-  
bury. Which thinge when he had so done a  
longe time, with greate profit, at the length  
(that I may vse the worde of scripture)  
being a man well strooken in  
age, full of yeares, & hauing  
see many good dayes, he  
walked the wayes  
which his fa-  
thers wēt.  
(\*)



THE

CHVRCH OF ENGLANDE. 229 Lib. 3



THE  
THIRD BOOKE  
OF THE HISTORIE  
OF THE CHVRCH  
of England.

*How the first successours of kinge Edwin, did both forsake the faith of their nacion, and also lost their kingdome. Moreouer howe the most christian kinge Osvald restored both.*

THE I. CHAPTER.

**K**INGE Edwin beinge slaine in battaile, the sonne of Elfrike his vncke by his fathers syde (called Ofrich) after that he had hearde Paulin preache, receaued the faith, and succeeded him in the gouernance of the Deirans: of which prouince he had the petegree of his parentage, and the first beginning of his kingdome. But the realme of the Bernicians (for the nation of Northumberland had been deuided of olde time into these two countries) was ruled by Edelfrides sonne, named Eanfride, who had of that prouince the beginning of his kinred and kingdome. For during all the time of Edwi-

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 nes raigne the sonnes of kinge Edelfride, who  
 (as we sayed before) raigned before Edwin, were  
 banished with a greate numbre of noble young  
 gentillmen, and so liued amonge the Scottes, or  
 Redshankes: where they were instructed accor-  
 ding to the Scottes doctrine, and had receiued  
 the grace of baptisme.

These younge princes after the death of their  
 enemie kinge Edwin retourninge in to their cou-  
 trie, Osrich the eldest of them toke the kingdome  
 of the Deirans, and Eanfride the second sonne  
 the kingdome of the Bernicians: but alas as both  
 had now receiued the yles of an earthly king-  
 dome, so likewise both in geuing and abandon-  
 ing them selues to the diuell, lost the diuine my-  
 steries of the heauenlie kingdome, wherein they  
 were instructed, and yelded them selues againe  
 to be defiled with the former olde filth of Idola-  
 trie. This Apostasie remained not longe unpunish-  
 ed, for Kadwallader the king of Britons with  
 wicked force, but with worthy vengeance, slew  
 them both the next sommer, yssuing out with all  
 his host. At what time he murdered first Osrich  
 vnprepared and his whole armie, pening them sel-  
 ues miserably within the suburbs of their owne  
 citie. The afterward when by the space of a who-  
 le yere, hauing possessed the prouinces of the peo-  
 ple of Northumberland, not as a king that were a  
 conquerour, but as an outrageous cruell tirant  
 destroying them, and with tragicall slaughter ren-  
 ting them in pieces: he put Eanfride also to death  
 coming vnto him very vnadvisedly with twelue  
 chosen souldiers, mindinge to treate vppon a  
 peace.

That same yere continueth vntill this daie vn-  
 happy

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 happy and hatefull to all good men, as well for  
 the Apostasie of the English kinges forsaking the  
 religion of Christ, as also for the king of Britanes  
 furiose tyrannie. Wherefore the historiographers  
 and writers of that time haue thought it best, that  
 the memorie of those Apostate kinges being vt-  
 terly forgotten, the selfe same yere should be as-  
 signed to the raigne of the king that followed  
 next, which was Oswald a man dearly beloued  
 of God. Who after that his brother Eanfride was  
 flaine, coming vnlooked for with a small armie,  
 but fenced with the faith of Christ, the Britons  
 cursed capitaine and that victorius hoste, whereof  
 he made his vant that nothing could be able to  
 withstand it, was vanquished and flaine in a cer-  
 tain place, which in the English tonge is called  
 Denises Burna, that is to say, the riuer of Denise.

*How by the signe of the Crosse, which the same kinge  
 set vp when he fought against the Barbarous Bri-  
 tons, he conquered them: and among diuers other  
 miraculous cures, a certaine younge man was hea-  
 led of a desease in his arme.*

## THE II. CHAPTER.

THE place is shewed vntill this day, & is had  
 in greate reuerence, where Oswald when he  
 should come to this battaile, did set vp the signe  
 of the holie crosse, and besought God hum-  
 bly vpon his knees, that with his heauenly  
 helpe he would succour his seruantes being  
 in so great distresse. The report also is, that  
 the crosse being made with quicke speede,

and the hole prepared wherein it should be set) the kinge being feruent in faith did take it in hast, and did put it in the hole, and held it with both his handes, when it was set vp, vntill it was fastened to the earth with duste which the souldiars heaped about it. Now when this was done, he cried out a loude to his whole armie: Let vs all kneele vpon our knees, and let vs all together pray earnestlie the almightie, liuing, and true God mercifully to defende vs from the proude and cruell enemy: for he knoweth, that we enterprise warres in a ryghtfull quarell for the saufegard of our subiectes. All did as he commaunded them, and thus in the dawning of the day they marched forth, encountred with their enemy, and (according to the merit of their faith) atchieued & wonne the victorie. In the place of which prayer, manifold miraculous cures are knowe to be done, questionelesse in token and remembraunce of the kinges faith. For euen vntill this present day, many men do customably cut chippes out of the very tree of that holy crosse, which casting into waters and geuing thereof to sick men and beastes to drinke, or sprinkling them therewith, many forthwith are restored to their helth. That place is in the English tongue named **heauen-feild**, and was so called long before, not without a sure and a certaine foresight of thinges to come, as signifying vndoubtedly, that in the same place a heauenlie memoriall was to be set vp, a heauenlie victorie should be gotte, heauenlie miracles should be wrought and remembred, euen vnto our dayes.

This place is nere to that wall which standeth toward the northeast, wherewith the Romaines did once in time past compasse all whole Britanie  
from

from sea vnto sea, to keepe off the inuasions of forrenners, as we haue declared before. In the selfe same place, the religious men of Hagstalden church (which is not far from thence) haue now of lōg time been accustomed to come euery yere, the eue and the day that the same king Oswald was afterward slaine, to keepe Diriges there for his soule, and in the morning after psalmes being sayed, tolemnely to offer for him the sacrifice of holy oblation. This good custome longe continuing the place was made more holy, and is now much honoured of all men by reason of the church that was lately built and dedicated in the same place. And not without cause, considering that no signe of the Christian faith, no church, no altar was sett vp in all the whole countrey of the Bernicians, before that this vertuous warrior, moued with hartie deuotion of vnfaigned faith, did sett vp this baner of the holie Crosse, when he should fight against his cruell enemy. It shall not be beside our purpose, to recount (of many which were done) yet one miracle more, mightiely wrought at this holie Crosse.

One of the Religious men of the foresaide church of Hagstalden, called Bothelme (who lyueth yet at this daye) a few yeres past, when by chaunce in the night he went vnwares on the yse, sodaynely falling downe, he brake his arme, and began to be so vexed with the greuous anguisher thereof, that for vehemencie of payne he was not able to bring his arme to his mouth. This man hearing that one of the brethren had appointed to go vp to the place of the same holy crosse, prayed him that at his returne he would bring him a peece of that blessed wood, saying that he beleued  
that

*Diriges be  
uer night  
and Masse  
in the morn  
ing for  
the dead.*

that by Gods grace he might haue his health thereby. He did so as he was desired: and when he was come home againe about the euening, the brethren being set at the table to eate, he gaue the diseased party some of the old mosse, wherewith the outermost part of the wodde was couered. Who sitting also then at table, and hauing at hand no better place to lay vp the gift wherewith he was presented, put it in to his bosome. After going to bed, and forgetting to lay it aside, he let it ly all night in his bosome. At midnight he waked, and feling a colde thing lying nere to his side, stirring himselfe to finde what that should be, sodenly he founde his arme and hand hole and founde, as if he had neuer had the diseafe.

*How the same king (at his owne request) receiued Aidan of the Scottishe nation, and gaue him a Bishops see in the Ile of Lindisfarne, now called Holy Island.*

### THE III. CHAPTER.

Shortly after that the same Oswald was come to the Crowne, he being desirous, that all the people, which he began to rule, should be instructed in the grace of Christian faith, wherof now he had very great proufes in vāquishing his forein ennemies, he sente to the Peeres of Scotland, among whom he liuing in banishment, and the souldiours which were with him were Christened, making a request vnto them, that they would send him a prelate, by whose doctrine and ministry the realme of England which he ruled, might both learne the giftes, and also receiue the Sacraments of our Lordes faith. Neither

ther was this godly request denied him. For bishop Aidan was directed straight vnto him, a man of maruailous meekenesse, godlinesse, and modestie: and one that had a zeale in Gods quarrell, although not in euery point according to knowledge. For he was wont to keepe Easter Sunday from the fourteenth day after the chaunge of the mone, vntill the twentieth: according to the custome of his country, wherof we haue diuers times made mention. For the north part of Scotland, and all the Redshanks, did in that manner euen at the same time solemnise Easter Sunday, thinking that in this keeping of Easter, they followed the aduertisement writen by the holy praise-worthy father Anatholius, which how well it was done of them, the skilfull in Christian religion are not ignorant. Truly the Scottes, which dwelt in the southe coastes of the Ile of Ireland, had long agoe learned to keepe the fest of Easter by the Canonically approued custome, being aduised thereto by the Pope sitting in the see Apostolike.

To this bishop Aidan, king Oswald appointed holie Island for his see and bishoprick, according as he had himselfe desired. This place with flow- *Holy Ild.* ing and ebbing is twise euery day like an Ile enuironed with the surges of the sea, twise made to stand as maine lande, the bankes being voided againe of the sea waues. By the vertuous aduise of this good bishop, the kinge glad & ready to follow the same, much enlarged the church of Christ through his dominions. And in this most godly endeouour both of the Prince & of the bishop, this was a gracious and pleasant sight, that whereas the bishop was vnskillful of the English tonge, & the kinge

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kinge by reason of his longe banishment in Scotland, vnderstode and spake the scottish very well, when the bishop preached the faith of Christ, the king was interpreter of the heauenly worde to his dukes and subiectes.

Hereupon for the space of a longe time, people flocked out of Scotland into Britanie, and such as were called to the high degree of priesthod, began with great and feruent deuotion to preache the worde of faith to those prouinces of England, which king Oswalde gouerned, baptising all such as beleued. Therefore Churches were builded in places conuenient: the people reioycing, assembled together to heare the woord of God, possessions and territories were geuen by the kinges bountifullnesse, for the foundation of religious houses: the litle children of England and elder folkes, were by the Scottes their instructours, trained and traded vp in obseruation of regular discipline. For they were for the most parte monkes, all such as came to preache. Aidan the bishop himselfe was a monke, of the Ile which is called Hydestinate. The house of his religion was no small time the head house of all the monasteries almost of the northren Scottes, and of the Abbies of all the Redshankes, and had the soueraintie in ruling of their people. Which Ile in very deepe, belongeth to the right of Britanie, being seuered from it with a narrow sea: but by the free gifte of the Redshankes, who inhabited those partes of Britanie, it was now lately bestowed vpon the Scottishe monkes, in consideration of their vertuous sermons and painefull preaching, whereby they receiued the faith of Christ.

When

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*When the nation of the Pictes (otherwise Redshankes) receiued the Christian faith.*

### THE IV. CHAPTER.

**F**OR in the five hundredth three score and fiftre yere of our Lordes Incarnation (at which time Iustine the younger succeding Iustinian, had receiued the gouernment of the Romaine Empire, a priest and Abbot, notable by his habit and religious life called Columban, came from Ireland into Britany, to preache the word of God to the Redshankes that dwelt in the North, that is to say, to those that by high and hideous ridges of hilles, were disseuered from such Redshankes as dwelt in the south quarters. For the southerne Redshankes, who had their dwelling places in the same mountaines, did long before (as they say) receiue the true faith and abandoned idolatry, at what time the woord was preached vnto them by the right reuerend Bishop and Blessed man, Ninia a Briton borne, who was at Rome perfectly taught the faith, & misteries of the truth whose sea the English nation hath euen now notable for the name and Church of Saint Martin the Bishop, where he also doth rest together with many holy men. Which place appertaining to the Bernicians prouince, is commonly called *Ad can- didam casam*, at the white cottage, for so much as there he made a Church of stone after an other fashion, then the Britons were wont to builde.

Columban came to Britannie when the most puissaunt King Bride, Meilocheus sonneraigned ouer the Redshanks, in the ninth yere of his rai-  
gne,

gne, and did by his learning and example of life, conuert that nation to the faith of Christ, in consideration whereof the aforfaide Ile was geuen him in possession, to make a monasterie: for the Ile is not greate, but as though it were of fise families by estimation. His successours kepe it vntil this day, where also he lieth buried, dying at the age of 77. yeres, about 32. yeres after that he came into Britanny to preach. But before that he traualled to Britanie, he made a famous monasterie in Ireland, which for the great store of okes, is in the Scottish tong called Dearmach, that is to say, a filde of okes: of both which monasteries very many moe religious houses were afterward erected by his scholars, both in Britanie, and also in Ireland, of all which, the same Abbey that is in the Ile wherein his bodie lieth buried, is the head house. This Ile is alwayes wont to haue an Abbat that is a priest, to be the ruler: to whom both the wholle countrey, and also the bishops themselves, ought after a straunge and vnaccustomed order to be subiect, according to the example of the first teacher, who was no bishop, but a priest and monke. The report is, that some things are written by his scholars concerning his life and sayings: but yet what maner of mā so euer he was, we know this of him for most certaine, that he left successours, men that excelled in great continence, in passing charitie, and vertuous trade of religious life.

In obseruing the high feast of Easter, they trusted to vncertaine circles, and no maruaile considering that no man sent vnto them, the decrees made in generall counsailes, for the keeping thereof. Yet they diligently obserued all such workes  
of de-

of deuotion and chaste conuersation, as they could learne in the prophets, in the gospels, and the Apostles writings. This keeping of Easter continued no small time with them, to wit, vntill the seuen hundredth and sixteneth yere of our Lordes Incarnation, the space of an hundredth and fiftie yeres, after they receiued the faith. But when the right reuerend and holy father and priest Egbert, came to them from England, liuing in Christes quarell in exile in Ireland, being a man very well learned in the holy scripture, and singulare for a perfect life, which he had lead many yeres together, they were reformed by him, and brought to kepe Easter vpon the true right and lausfull day. Neuerthelesse they did not alway before that time solemnise and keepe the feast of Easter vpon the fourteenth day after the chaunge of the moone, according to the Iewes custome (as some men supposed) but on the same day, though another weke then was conuenient. For they knewe (as Christian men do) that the resurrection of our Lord, which was on the first day of the weeke, ought alwaies to be celebrated on the first day of the weeke also: but as ignorant and highvplandish men, they had not learned when the same first day of the weeke, which now is named Sounday, should come. Yet for as much as they continued in perfect charity, they deserued to attaine the perfitte knowledge of this thinge, according as the Apostle promiserh saying: *And if yee be of another minde, God will reueile that also vnto you.* But hereof we shall treat more at large hereafter, in place conuenient.

Philip. 2.

Of the

*Of the life of Aidan the Bishop.*

THE V. CHAPTER.

**F**ROM this yle therefore, and from this couent of monkes founded by holy Columban, Aidan was sent and consecrated bishop to instruct Englande in the faith of Christe, at what tyme Segenius abbot and priest was head of the same monasterie. Wherein among other lessons of good life, he left the Clerkes a most hol-some example of abstinence, and continence. This thing did chiefly commend his doctrine to all men, that the learning which he taught, was correspondent to the life that he lead. And why? He was not greedie after worldly goods, he was not enamoured with present vanities, his ioye & comfort was, forthwith to distribute to the poore that met him, all that was geuen him of kinges or other wealthie men of the worlde.

He vsed to trauaile continually both in the city and in the country, neuer on horse backe, but alwayes on foote, except peraduenture great need did force him to ryde. And in his trauaile, what did he? Forsoothe whom so euer he met, riche or poore, incontinent abyding for a time with them, either he allured them to receiue the faith, if they were out of the faith, or strenghtened them in the faith, if they were in it, exhorting them estsoones no lesse in workes then wordes, to almesse geuing, and other good deedes. And his religious lyfe so farre passed the slackenes and key-colded notion of our time, that all they which went with him, were they professed in religion,

went with him, were they professed into religion, or were they lay brethern, gaue them sel-ues continually to contemplation, that is to say, bestowed all their tyme either in readinge scripture, or in learning the psalter. This was the dayly exercise of him and his brethren to what place so euer they came. And if by chaunce it had happened (which yet happened feldome) that he were bidden to the kinges banket, he went in accompanied with one or two clerkes, and taking a shorre repast, he made speedely hast to reade with his brethren, or els went other where forth to pray.

Euery deuout man and woman being, at that time taught by his examples, tooke vp a custome through all the whole yere, sauing betweene Easter and whitsonyde, vpon wensday and fryday to continew in fasting vncill three of the clocke in the after none. If ryche men had done any thing amysse, he neuer for hope of honour, or feare of displeasure spared to tel them of it, but with sharpe rebuking amended them. If any gesse or stranger had come vnto him were he neuer so worshipfull, he neuer gaue mony, but only made them good chere. As for such giftes as in mony were liberally geuen him by riche men, he did eyther (as we haue layed) deale them in dole for the reliefe of the poore, or els he layed it out for the ransoming of those that had ben wrōgfully solde: finally many of such, as by mony he had redeemed he made after his scholers, bringing them vp in lerning and vertu, & exalring them to the high dignity of priest hood. The report is that (whē king Oswald desired first to haue a Prelate out of Scotland, who might preach the faith to him

and his people ) an other man of a more austere stomacke was first sent: Who when after a litell while preaching to the English nation he did nothing preuaile, nor yet was willingly heard of the people, he returned into his country, and in the assembly of the elders, he made relation, how that in his teaching, he could do the people no good to whom he was sent, for as much as they were folks that could not be reclaymed, of a hard capacitie, and fierce of nature. Then the elders ( as they say ) began in counsaile to treat at large what were best to be done, being no lesse delirious that the people should attayne the saluation which they sought for, then sory that the preacher whom they sent, was not receiued. When Aidan (for he also was present at the counsaile) replied against the priest of whom I spake, saying. Me thinkes brother, that you haue bene more rigorous, then reason would with that vnlearned audience, and that you haue not according to the Apostles instruction, first geuen them milke of milde doctrine, vntill being by litle and litle nourished and weaned with the worde of God, they were able to vnderstand the more perfect misteries, and fulfill the greater commaundements of God. This being sayed, al that were at the assembly, looking vpon Aidan, pondered diligently his saying, and concluded that he aboue the rest was worthie of that charge and bishopricke, and that he should be sent to instruct those vnlearned paynims: for he was founde to be chiefly adorned with the grace of discretion, the mother of al vertues. Thus making him bishop, they sent him forth to preach, who when he had take his time, euen as before he was knowen to be indued with

discer-

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discretion, so did he afterward shew himselfe to be beautified with all other vertues.

*Of kinge Oswaldes wonderfull religion and  
passing pietie.*

## THE VI. CHAPTER.

**K**inge Oswald, and that parte of the English nation of whom he was the Soueraine gouernour, beinge from thence forth instructed by the doctrine of this right Reuerend prelate, did not only learne to hope for the heauenly kingdom vnknewen to his fore-fathers, but also conquered ( more then any of his auncestours did ) earthlie kingdoms by the power of the same one almighty God, who made both heauen & earth. Brefely all the nations and prouinces of Britanny which speake foure diuers languages, that is to saye, the Britons, the Redshankes, the Scottes & the English, became subiect vnto him. And yet being aduanced to so royall maiestie, he was euer notwithstanding ( which is maruailous to be reported ) lowly to all, gracious to the poore, and bountifull to all pilgrimes and straungers.

The report is, that at a certaine time, when on the holy daye of Easter, the kinge and the foresayd bishop were set downe to dinner, and a siluer dish replenished with princely deinties was set on the table before them, being now ready to saye grace, suddenly entered in his seruant, to whom was committed the charge to receiue the needy, and tolde the kinge, that a very greate nombre of poore people flockinge from al places, did set in the Courte, expecting some almes

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from

from the kinge. Who by and by gaue commandement, that the dainties which were set before his owne person, should be bestowed on the poore, and the dishe of siluer also broken by peecemeale, and be parted amonge them. At the sight whereof, the bishop who sate by the kinge, being delighted with such a worke of mercy, toke him by the right hande and sayed: I praye God this hande be neuer consumed. Which thinge came euen so to passe, as in his blessing he desired, for where as after that he being slaine in battaile, his handes with his armes were cut of from the residew of his body, so is it that his handes to this time continue vncorrupted, and are referued in a siluer shrine in S. Peters church, where with worthy honour, they are worshipped of all men in the kinges citie, which hath his name of a ladie sometime Queene, called Bebbæ. By this kinges trauaile the prouinces of the Deirans, and the Bernicians, which did so deadly hate one the other were reconciled and ioyned together, in one peace and amitie, like as they had bene but one people. This king Oswald, was Edwines nephew by his sister Achas side, and it was meete, that so noble a predecessour should haue so worthe an heyre, as well of his religion, as of his realme, & that of his owne kinred.

How

*How the country of the West Saxons, receiued the worde of God by the preaching of Berinus, Algilbertus, and Eleutherius his successour.*

## THE VII. CHAPTER.

**T**He west Saxons (who of old time were called Genisse) receiued the faith of Christ in the raigne of Cynigillus, Berinus the bishop preaching to them the worde: who came into Britannie by Pope Honorius appointment, promising in his presence that he wold sowe the seedes of the holy faith in the hart of the vttermoost coastes of Eglanð, whether no teacher had of any time gone before him In consideration whereof at the commaundement of the same Pope, Asterius the bishop of Geane did consecrat him bishop. But at his arriuall into Britanny, and first entering into Genisse, finding that all the inhabitants there were verie painims, he thought it more expedient, to preach the word of God among them rather then in trauailing further to serche for such as he should preach vnto. And thus at his preaching of the gospell in the forsaid prouince, when the kinge himselte being newly taught the faith was Christened with his people, it happened at that time, that Oswald the most holie and verie victorious king of Northumberland was present. Who coming then to take his daughter to wife, toke him first out of the holy font for his godson, not without the maruailous & swete disposition of almighty God. After this solemnitie, both the kinges gaue the same bishop the city of Dorcinca for his bishoprike, where after that

*The west country of England as the diocesa of Salisburie of Exeter of Bath and welles and of Herefordshire.*

*Dorchester* he had builded and dedicated Churches, and by  
*In Barke* his paines brought much people to our Lord, he  
*Shore* departed to God, and was buried in the same ci-  
*of Winchester* tie. Many yeares after, when Hedde was bishop,  
*Win-* he was translated from thence to the Citie of  
*chester.* Venta, and laid in the Church of the blessed Apo-  
 stles S. Peter and Paule.

After the death of this kinge, his sonne Sen-  
 walch succeded him in his kingdome, who refu-  
 sed to receiue the faith & Sacraments of the king-  
 dome of heauen, and shortly after lost the greates  
 rule of his worldly kingdome also. For casting  
 off the sister of Penda kinge of the Marshes, his  
 true wedded wife, and taking another, he was by  
 Penda assaulted with battaile, deposed from his  
 kingdome, and constrained to flie to the king of  
 the east English men, who was called Anna, with  
 whom liuing in banishment for the space of three  
 yeres, he learned the faith. For this kinge with  
 whom he liued in banishment, was a vertuous  
 man, and blessed of God with plentifull and holy  
 issue, as we shall declare hereafter. But when Sen-  
 walch was restored to his kingdome, there came  
 out of Irelande into his prouince a certaine prela-  
 te named Agilbertus, a French man borne, yet ha-  
 uing made long abode in Ireland, because he read  
 there the scriptures. This bishop of his owne ac-  
 corde came to serue the prince, and to preach vnto  
 him the word of life: and such was his lerning  
 and industry, that the king entreated him to re-  
 maine with him, enduing him with a bishoprik  
 in his dominions, which at the princes request he  
 accepted, and ruled the same people many yeres  
 with priestly authoritie.

At the lenght the king, who could only speake  
 the

the Saxon tonge, being wery of that foren langua-  
 ge that Agilbertus vied, did priuely bring into  
 the prouince, another bishop of his owne langua-  
 ge, named Wini, who also was made bishop  
 in Fraunce. And diuiding the prouince into two  
 diocesess, gaue him a bishops see in the Citie of  
 Venta, which the Saxons call Vintancester. *Win-*  
*chester.* Wherefore Agilbertus being highly displeased, be-  
 cause the king did this without his counsaile, re-  
 turned againe into Fraunce, and after that he was  
 aduanced to the bishoprike of the Citie of Paris,  
 there he died an old man, and very aged. But not  
 many yeres after his departure out of Britanny,  
 Wini also was by the same king deposed from his  
 bishoprike, from whence he departed to the king  
 of the Marshes called Vulfhere, and of him he  
 bought with mony the see of the Citie of Londō,  
 and continued there bishop to the end of his life,  
 wherby the prouince of the west Saxons lacked  
 no small time a bishop.

At which time the forsaide king of the west  
 Saxons, being very often disquieted in his minde,  
 for the great losse and spoile which in his king-  
 dome he susteined by his enemies, called at last to  
 his minde, how he had wickedlie expelled him  
 out of his realme, by whom he had receiued the  
 faith of Christ, vnderstanding withall, that by  
 want and lacke of a bishop, he wanted also the  
 helpe and grace of almighty God. Therefore he  
 sent embassadours into Fraunce to Agilbertus, be-  
 seeching him that he would returne and resume  
 againe his bishopricke, offering withall to make  
 satisfaction for that which was past. But Agilbert  
 excusing himselfe, alleaged that he could in no  
 wise repaire thither, because he was bound to  
 abide

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abide at his bishoprike, which he had in his owne country and diocesse: Neuerthelesse to the end he might somewhat helpe him who did most earnestly desire him, he sent thither in his steede a certaine priest Eleutherius by name, being his owne nephew, who should be made a bishop for him, if it were his pleasure, affirming that he deemed him to be well worthy of his bishoprike. This Eleutherius was honourably receiued both of the people and the kinge, who entreated also Theodore then Archebishop of Canterbury, that Eleutherius should be consecrated their bishop. In which function he liued and laboured many yeares, being the only bishop of that prouince, appointed so by a Synodall decree,

*How Earconbert king of kent gaue commaundement to destroye Idolls, and of his daughter Eartongath, and also of his kinswoman Edelburg, virgins dedicated to God.*

## THE VIII. CHAPTER.

*An. 640.  
Idols first  
throwen  
downe in  
England.*

**I**N the 640. yeare of the Incarnation of our Lord, Eadbaldus king of kent departing this life, left the gouernement of the realme to his sonne Earconbert. Earconbert did prosperously raigne 24. yeres and certaine moneths. This was the first king of England, who of his princely authoritie commaunded that the idolls, which were in all his whole realme should be forsaken and destroyed: and moreouer that the fast of fourty daies, should be kept, and that this his authority might not lightlie be contemned of any man, he appointed mete and conuenient punishments for the

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the transgressours thereof. Eartongath this princes daughter, as a worthy childe of such a father, was a virgin of greate vertu. She serued God in a Monasterie all the daies of her life, that was builded in the countrie of Fraunce by an honourable Abbesse called Fara, in a place named Brige. For in those daies, when many monasteries were not yet builded in England, many were wont for the loue of religious life, to go to the religious houses of Fraunce, sending also their daughters to the same to be brought vp, and to be married to the heauenly bridegrome: especially to the monasterie of Brige, and in Cale, and also Andilegum. Among whom was Sedrido daughter to the wife of Anna king of the east English (of which king Anna we haue made mention before) and Edelburg, the said kinges naturall daughter, who being straungers and alians, were yet both made abbessees of the same monasterie in Brige, by reason of their worthy vertues.

This kinges elder daughter Sexburg wife to Earconbert king of kent, had a daughter named Eartongath, and of her we will now treat. The inhabitants of that place are wont euen at this day to tell of many vertuous deedes and miraculous signes, wrought by this holy virgin: we only will be contented to speake somewhat shortly of her departure out of this world, and passage to a better life. The time and houre of her calling to God being at hand, she began to visit in the monastery, the celles of the sicke, especially of such her sisters, as either for age, or for vertuous conuersation were most remarkable. Vnto whose prayers lowly commending her selfe, she signified vnto them the approaching of the houre of her death, according

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according as she had vnderstood by reuelation. The reuelation (as she reported) was such. She said, she had seen a company of men apparelled in white, enter into the same monastery, of whom asking what they sought for, or what they would there, it was answered her, that they were sent thither, to the end they might take with them that golden coine, which came from kent vnto that place. And on the same night, in the last part thereof, that is to say, when the sonne began to rise, she passing ouer the darkenesse of this present world, went vp to the light that is aboue. Many of the brethren of the same monasterie which were in other houses, reported that they heard euen at the same moment, the melodie of angels singing together, and the noise as though it were of a very greate multitude coming into the monastery: whereupon they by and by going forth to knowe what maner a thing it was, saw that there was an exceeding greate light, sent downe from heauen, which led and conducted that holy soule deliuered out of the prison of the flesh, to the euerlasting ioyes of the heauenly countrie. Beside all this they reported of other miracles, which were shewed by the hand of God that very night in the selfe same monastery, but we passing to other miracles, doe leaue these to the religious persons of this monastery to report. The honorable body of Christes virgin and spouse, was buried in the Church of S. Steuen, that first blessed martyr, and it was thought good three daies after the buriall, that the stone wherewith the graue was couered, should be laied aside, and reared vp higher in the same place. At the doing whereof, so pleasaunt a smell and so sweete a sa-

*The like is written of S. Antony. Hist. tri-part. lib. 1. cap. 12. S. Hierom. also writeth the like of S. Antony in the life of Paule the Eremit.*

uour

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uour came from the bottom of the earth, that to all the brethren and sisters that stode by, there seemed as though there were opened storehouses, and cellars of naturall balme.

Yea furthermore Edelburg aunte by the mothers side to this Eartongath (of whom we haue treated) euen she also in great chastitie of body, preserved the glory that God loueth, which resteth in perpetuall virginity: and how vertuous a virgin she was, it was better knowne after her death. For when she was Abbess, she began in her monastery to build a Church in the honour of all the Apostles, wherein she willed her body to be buried. But the worke being well neere halfe done she died, and was buried in that very place of the Church (though yet not finished) where she desired. After whose death the brethren more intending vpon other thinges, the whole building of this Church ceased for tenen yeres space, which being expired, they determined vterly to leaue off the building of it, for the excessiue labour and charges therof, yet they appointed to translate into the Church (which was builded vp and dedicated) the bones of the Abbess that were taken out of that place; For which purpose opening the graue, they found her body so vncorrupted, as it was free from the corruption of carnall concupiscence: and so when they had washed it on againe, and cladde it in other attire, they translated it into the Church of S. Steuen the martyr, the day of whose birthe was there vsually kept solemne in great glory, the seventh day of Iuly.

Hob

*How that many miracles in doing of cures, were wrought in the place where King Oswald was slaine.*

### THE IX. CHAPTER.

**O**swald the most Christian King of Northumberland reigned nine yeres, that yere also being reckened, which both by the deadlie crueltie of the King of Britanny, and also through the wicked Apostasy of the two Kinges of England, is to be accursed and not to be had in memory. For (as we haue declared before) it was agreed vpon by one accorde of all writers, that the name and memory of those that forsoke the faith of Christ, should be vtterly rased out of the rolle of Christian Kinges, neither any yere of their raigne registred. At the full end of these nine yeres, Oswald was slaine in the field in a cruell battaill by the same paynim people, and paynim king of the Marshes, by whom also his predecessour Edwin was killed, in a place which in the English tong is called Maserfelch, in the eight and thirtieth yere of his age, on the first day of the moneth of August. How great the faith of this king was in God, and of how hartly and feruent deuotion, it well appeared after his death by sundry miracles, for to this day cures of the diseased, both men and beastes, are daily wrought in that place, where he was slaine of the miscreantes, and he then fighting for his country. Hereof many caried away the very dust, where his body fell downe on the earth, which casting into water, they cured therby manie infirmities. This was of so many and so ofte practi-

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practised, that by carying the earth away, a hole was lefte so depe, that a man might stand vpright in it. And no maruaile at all, that sicke persons are healed in the place, where he died, who alwaies during his life, bestowed most of his time in geuiing of almes in comforting the needy, and helping the poore. And verely many and sundry miracles are reported to be done by the dust of the place where he died. But we shall be contented to reherse only two which we haue heard of our auncitours and elders.

Not long after the death of this prince, it fortuned a man on horsebacke to iourney that way, where the prince was slaine, whose horse euen about that very place, began sodenly to become tyred, to stand stil, to hang downe his head, to fume at the mouth, and at the length, after great and excessiue paine to fall downe: the man lighted off, and laying some strawe vnder his horse, taried by to see whether the horse would mend or els die outright. The poore beast being a long time troubled with greauous paine, tumbling & turning it selfe now on the one side, now on the other, wallowed at the length to the same place, where this kinge of worthy memorie was slaine. Incontinent the paine ceasing, the horse least the inordinat motions of his body, turning it selfe as if it had ben wery on the other side, and fourth with as perfectly whole on both sides, arose vp and began to grale: at the sight wherof the owner of the horse, as a man of a quick wit, vnderstoode that some straunge and singular holinesse, was in that place where his horte was vpo the soden so healed. Putting therefore a marke in the

Apos. 14.

*Miracles  
at the place  
where  
Oswald  
was slaine*

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 in the place, he leapt on horseback, and rode to  
 the ynne, whither he purposed to trauaile. Here  
 he found a damsell neece to the good man of the  
 house, of a long time diseased with a greuous pal-  
 sey, whereof hearing his oste and the whole  
 house make much complaining, he began to tell  
 them of the place where his horse was healed.  
 What neede many wordes? They set her on a  
 carte, and brought her to that place, laying her  
 downe thereon, where hauing rested and slept for  
 a small tyme, waking she found her selfe whole  
 and perfectlie cured of that palsey, she called for  
 water, she washed her face, she dressed vp her  
 heare, she couered her head with a linnen clothe,  
 & with them, who brought her on carte, she re-  
 turned on foote.

*How the dust of that place preuailed against fyre.*

## THE X. CHAPTER.

**A**T that tyme a certaine other trauailer came  
 out of Britannie, as the brute is, making  
 his iorney nere to the same place, wherein the  
 forsaide bataille was fought. Vewing the place, he  
 espied one plat more greene and pleasanter to  
 the eye then was the residue of the field: where-  
 of he gessed the cause should be, that in that place  
 some one man holier then the rest of the army  
 had ben slayne. Therefore he toke away with him  
 some of the dust of that earth, knitting it vp in a  
 linnen cloth, and demyng with himselfe, as in  
 dede it came after to passe, that the same dust  
 might be medicinall for sicke persons. This man  
 ryding on his iourney, came that euening to a  
 certaine

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 certaine village, where taking vp his inne, and  
 finding the neighbours of the parish feasting with  
 the oste, being required, sate downe also with  
 them at the banker, hanging vpon one of the postes  
 of the wal, the linnen cloth with the dust, which  
 he had brought. The feast and chere encreasing,  
 the cuppes walking apace, the guesstes with mirth  
 so far forgot them selues, that a great fier in the  
 middes of the house being made, the sparkles  
 flying vp aloft, and euerie man attending to his  
 mirth, the rouse of the house being made but with  
 slender twiggess and thatched, was sodenlie set on  
 a light fyre. Wherat the guesstes being disamaied  
 ranne all out of doores, not able to saue the poore  
 house being now all on fyre and ready to consu-  
 me. To come to the purpose, the whole house  
 being consumed with this fyre, that post alone  
 whereon the dust hanged (inclosed in a cloth)  
 continued safe from the fyre, and therewith no-  
 thing hurt at all. At the sight of this miracle, all  
 maruailed much, and with diligent enquire and  
 examination founde out, that this dust came from  
 that place where king Oswaldes blood was shed.  
 After that the miracles were manifestly knowen  
 and bruted abroad, much people began to resort  
 thereto: where after much haunting, many ob-  
 tained health and cures of diseases, both for the  
 selues, and for others.

*How that a light sent downe from heauen stode all a  
 whole night vpon king Oswaldes reliques: and  
 how that they which were possessed with euill spi-  
 rits, were healed by the same reliques.*

## THE XI. CHAPTER.

**O**F all other miracles I suppose it must in no  
 wise be left vnwritten, how heauenlie a  
 miracle

miracle was shewed when king Oswalds bones were found out, and translated to the church wherein they are now referued: This was done by the indultry of the queene of the Marshes, Of- fride by name, who was his brother Oswines daughter: which Oswine after Oswalds raigne came to the crowne, as we shall declare in the processe that foloweth. There is a famous mona- sterie in the prouince Lindisse named Beardanam, which the same queene and her husband Adilrede did greatlie loue, honour, and reuerence, wher- in she desyred to lay vp her vnclles honorable bones. When the chariot was come, wherein the same bones were brought, toward the eue- ning, the men that were in the monasterie, were vnwilling to receiue these bones, into the for- said monasterie; because although they had knowen him for a blessed man, notwithstanding forasmuch as he was a torrainer borne, and toke vpon him to be their king, they hated him also after his death, like as they did of long time in his lyfe. Whereby it came to passe, that, that same night, he relikes that were brought thither, did remaine still without: yet was there a great pavilion extended ouer the chariot wherein the re- likes were: but the shewing of a heauenlie mira- cle, did manifestly declare, with how great reue- rence those bones were to be receiued of all faith- full people. For all that night long a pillar of light, stood reaching from that chariot vnto heauen, so that it was plainly seen in all places almost of the same prouince of Lindisse. Wherefore when the morning was come, the brethern of that mona- sterie, who on the day before had denyed, began earnestly now to desire that the same holy reli- kes

kes might belayed vp in their house.

These bones were after enclosed in a shrine, which they had prouided for that purpose, the shrine also was placed in the church with honour conuenient. And to the end that the holy mans princely personage might alwaies be remembred, they erected ouer his tombe his standerd, made of gold and purple: Also whereas the very wa- ter wherein they washed his bones, was poored out into a corner of the vestry, from that day for- ward it came to passe, that the earth it selfe, which receiued that holy washing, had also espe- ciall grace to driue away diuels, from the bodies that were possessed. Furthermore in processe of time, when the forsaide Queene abode in the sa- me monasterie, there came to salute her a certaine honorable Abbesse, which yet liueth vntill this day: her name is Edilhild sister to the blessed man Edelwin and Edwin, the first whereof was a bish- op in the prouince of Lindisse, the second was the Abbot of a monastery, which is called Peartan, not far from the place where that Abbesse had her mo- nastery. This abbesse comoning with the Queene, after they began to talke of Oswalde, amōg other matters she sayed, that she also had seene, on the very same night a light vpō his relikes, which in height reached vp to heauen. Whereunto the Queene added, that many sicke folke were now healed with the verie dust of the pauement, on the which the water of his washing was poured out: Then the Abbesse desyred, to haue some dust to be geuen her, and as soone as she receiued it, she knit it vp in a cloth, layed it vp in a litle casket, &c returned.

Not longe after, when she was in her owne mona-  
R stery, a

a certaine straunger came thither, who in the night was wonte diuers time sodenly to be troubled with a foule sprite, and that most greuoufly. This gieste when he had ben liberally entertained, after supper went to bed, and sodenly being possessed with the diuell, began to crie out, to gnash with his teeth, to foame at the mouth, and to stretch forth his body violently, flinging some partes one way, and some an other. And when no man was able, either to hold or to binde him, a seruant ranne, and knocking at the gate tolde the Abbesse: who forth with going out with one of the Nunnes, to the place where the brethern lay, she called forth a priest, requiring him to go with her to the pacient. Where when at their coming they saw many men present, labouring to keepe downe the party vexed, and to stay his inordinat motions, and yet preuailing nothing, the priest adiured him, and did what he could for the appeasing of the rage, that this piteous creature was in: but the priest himselte for ought he could doe, auailed the party nothing. At last when it seemed there remained no health, or hope of amendment in the madde body, the Abbesse by and by, remembring the afore said dust, commaunded forthwith a maide who serued her, to go & bring her a litle coffer, wherein the dust was reserved: who going as she was commaunded, as soone as she entred into the court of the house (in the inward parte whereof the man that was possessed with the sprite, was tormented) bringing the saide dust, the person possessed sodenly helde his peace, and layed downe his head, as though he were fallen asleepe: setting euerie part of his body as though he wolde rest. Al they

*Gregory B. of Nissa brother to S. Basill reporteth of miracles wrought by the dust lying upon Martyrs tumbes. In via Theodory Martyris.*

who

who stode about the patient, were whist, and being attentue kept sylence, carefully looking what end the matter would haue. And behold, after a quarter of an houre, or there about, the man that was before disquieted, arose vp all quiet, and fetching a greate sigh, said, euen now, I feele my selfe whole, and now I come to my wittes againe. They which stode by, demaunding how this had happened, he answered: Incontinent as sone as this virgin, with the litle coffer which she brought was come nigh to the court of this house, al the wicked sprites that troubled me departed, and appeared no more. Then did the Abbesse geue him a litle piece of that dust, the priest prayed ouer him, and departed. He passed thus, the rest of that night in most quiet rest: neither did he suffer all the night after, any trouble or vexation at all.

*How a litle childe sitting hard by Oswaldes tombe was healed of an ague.*

## THE XI. CHAPTER.

Shortlie after this, there was a certaine litle boye in the same monastery, who had a great while ben sore sicke of a feuer. Who on a day looking heauily for the course of his feuer, one of the brethern coming to him, said: wilt thou my sonne, that I shall teach thee, how thou maist be deliuered of the grieffe of this sicknesse? Ryse, goe into the church, and when thou comest to Oswaldes sepulture, sit downe there, and abiding quietly remaine at the tumber, beware thou goe not from thence, nor stirre out of the place, vntill the fitt of the feuer be past: then will I

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come

come and bringe thee forth from thence. The childe did as the religious man hadd counsailed him. And when he was sitting hard by the holy mans tombe, the sicknes in no wise presumed to attache him, but fled incontinently from him, as not daring to come vpon him, neither the next day, nor the third day, no yet any time afterward. That this was so done, the religious man, who came from thence reported to me, and faith furthermore, that at the time of his talk with me, that younge man (on who when he was but a child this miracle of health was done) was yet alive in the same monasterie. And it is not to be wondered at, that the prayers of that king now reigning with God, may do much with him, who hauing sometime the gouernement of a temporal kingdome, more accustomed himselfe to continuall and earnest prayer for the euerlasting kingdome.

*The Saints  
pray for us*

Finally men report, that he oftentimes continued in prayer from midnight mattins, vntill it was day, and by the reason of his common custome of praying, or geuing God thanks, he was wont alwayes, whersoever he did sit, to haue his handes vpriight vpon his knees. Yea it is said also, that he ended his life, as he was saying his deuotions. For whiles he was compassed about with the artillary, and assailed of his enemies, and saw that he should be slaine immediately, he made is prayer to god to saue those soldiers soules which were in his armie: vpon which occasion came vp this prouerbe: *God haue mercie on their soules, quoth Oswald, when he died himselfe.* His bones were conueyed and buryed in the monasterie whereof we spake. And whereas the king

king who killed him commaunded that his head & his handes with his armes cut off from the body, should be hanged vpon poles: a yeare after, Oswine, his successeur in the kingdome came with his armie, and toke them away, burying his head in the churchyard of holy Iland church, & laying vp his handes with his armes in the cytie of Bebb.

*How a certaine man in Ireland being at the  
pointe of death, was by his relikes restored  
to life.*

## THE XIII. CHAPTER.

**T**Herenowne of this famous man hath passed, not only ouer all the borders of Britanie, but also spreading the beames of holesome light farre beyonde the Ocean sea, came in like maner to the coastes of Germany and Ireland. The right reuerend bishopp Acca was wonte to tell, that in his iourney to Rome, as he passed through Friseland, and abode sometime there in the house of Williborde, that holy bishop of Friseland, with prelate Wilfride, he heard him oftentimes reporte, what was done in that prouince by the meanes of the religious relikes of this most vertuous king. At what tyme also he being but yet a priest ledde a pilgrimes life in Irelād, for the loue he had to the euerlasting country, he reported that the bruite of this kinges holines, was then sowne farr abroad also in that yle. One miracle, which he reherfed among other,

we haue thought good to write in this our present historie.

In time of mortalitie (quoth this man) which by a greate death destroyed Britannie, and Ireland, a certaine scholer whose auncestours were Scottes, was ströken with the same pestilence, a man skilfull certes in the studie of learning, but one that vsed no diligence, and tooke no labour at all for the attaining of his owne euerlasting saluatiō. Who when he saw him selfe to be at deaths doore, trembled and was troubled in spirite, for death so nye approaching, fearing (as his lewde life deserued) to be throwen downe into the dongeone of hell. And therewith he cryed to me being lodged not far of, and fetching deepe and sorrowfull sighes, in a trembling and lamentable voice, made thus his moane vnto me. Yow see (quoth he) that now by the increase of my bodily greefe, I draw to the point of death, and I surely know, that by and by after the death of this my body, I shall be taken away to the euerlasting death of the soule, and that I must endure the torments of hell: for that trauayling in the reading of holy writ, and occupied alwayes in diuine studie, I became yet rather a slaue of sinne, then a keeper of Gods holy commandements. But if God of his mercifull goodnes, will graunt me any leysure to liue, I purpose to amend my sinfull manners, and dispoise from hence forth my whole life, to the will and pleasure of almightie God. Yet I knowe that I haue not deserued, either to haue or to hope for, so much truce and respyte to liue: except peraduenture by the help of such as haue faithfully serued God, he will of his tender mercy vouchsafe, to forgeue me so wretched and

and miserable a sinner. For we haue heard it commonly reported, that there hath ben in your nation a king of wonderful holinesse called Oswald, the excellencie of whose faith and vertue, euen after his death was well knowen by working of of many miracles. I beseech you therefore, if you haue any of his relikes left with you in your keeping, bring it to me, because it may so be, that God will haue mercy vpon me through his merits: To whom I made this answere: forsooth I haue of the tree, wherevpon his head was stuck, after that he was slaine of the painims, and if thou wilt belecue assuredly, the mercifull goodnes of God by the merit of so worthy a person, may both graunt thee longer tyme to lead this life, and also make thee a meete man, to enter into life euerlasting. Who answering me incontinent, that he did perfectly belecue so, I called for water, and blessing it, I cast into it a chyppe of the forlayden oken tree, geuing the sicke man of the water to drinke. Foorthwith he began to amend, and recouering his health, liued a long tyme after, and being toured to God in all his hart and deede, did openly declare to all men, where soeuer he came, the graciounesse of our mercifull maker, and the glory of his faithfull seruaunt.

*The goodnes of God and our faith worketh miracles by holy relikes.*

*How that Thamar, when Paulinus was deade, succeeded him in the bishoprike of Rochester, and of the maruailous humilitie of Osuinus whom Oswin killed cruelly.*

### THE XIII. CHAPTER.

**T**His blessed kinge being exalted to the kingdom of heauen, his brother Oswin a young

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man

man, about thyrty yeres ould, toke vpon him in his steede the gouernement of the earthly kingdome, and ruled the realme with greate vexation and trouble, the space of eight and twenty yeres. For first the paynim, & mighty king Penda, made warre against him, then the paynim people of the Marshes, which slew his brother gaue him battaile: Also his owne sonne, Alcfride did syke-wise rebell and resist him: Last of all, Adilwalde his nephew, sonne to Oswald, withstoode him. In the secoud yere of this Oswines raigne, that is

*Ann. 644* to say in the 644. yere after the incarnation of our Lord, the right reuerend father Paulinus, sometime bishop of yorke, but then gouerning the diocese of Rochester, went to God the twentieth day of October. He was byshop 19. yeres and two monthes, and one and twentie dayes: and was buried in the chappell of the blessed Apostle S. Andrew, which king Echelbert buylded vp euen from the ground in the same cite of Rochester. In whose place the archebishop Honorius aduauced Thamar, a kentish man, a man comparable to any of his auncestours, both in vertue of life, and excellencie of learning.

Olwin at the beginning of his reigne, had a partner with him of his royall estate named Osuius, who descended of kinge Edwines bloud, that is to say, the sonne of Ostrike, of whom we haue made mention before, a maruailous deuoute and godly man, who seuen yeres together ruled the prouince of the Deirans, in great plenty of thinges, and with the loue of all his subiectes. But Olwin who gouerned the other part of Northumberland, toward the north, to wit, the prouince of the Bernicians, cold not long liue

pea-

peacablie with him: but rather forging & encreasing causes of debate, at length murdered him most cruelly. Vpon these variaunces an armie being on both partes assembled, Osuius seing himselfe to weake, to ioyne battaile with Olwin, thought it more expedient, to breake off warre at that time, and refraine vntill better occasion serued. Therefore he discharged the army, which he had gathered together, commaunding euery man to returne home againe. The field where they met, is called Wilfares downe, and standeth almost ten mile, from the village of Cataracton toward the west. Osuius conueighed himselfe out of the way, with onlie one that was his most faithful souldiour named Condher, to one Hunwald an Earle, whom he toke for his very frend. But alas he was much deceaued: for being by the same Earle berraied, with his forsaide souldiour vnto Olwin by his Lieutenant Edelwin, he slew him most cruelly and traiterously. This was done the 20. of August, in the ninthe yere of his reigne, in a place which he called Ingethling, where for the satisfaction of this heynous faste, there was afterwarde a monastery builded, in the which dailie prayers should be offered vp to God, for the redemption of both the kinges soules, as well the murderer, as the party murdered.

*Prayer for the dead.*

King Osuius was of countenance beautifull, of stature high, in discourse courteous and gentle: in all pointes ciuill and amiable: nolesse honorable and bountifull to the noble, then free and liberall to persons of low degree. Wherby it happened, that for his outward personage, inward hart, and princely port, he had the loue of all men,

of pe-

especially the nobilitie of all countres frequented his court, and coueted to bereceiued in his seruice. Among other his rare vertues, and princely qualities, his humilitie and passing lowlineffe excelled. Wherof we will be contented to recite one most worthy example.

*Bishop Aidan like so S. Martin who gaue halfe his cloke to a naked poore man.* He had geuen to bishop Aidan a very faire and proper gelding, which that vertuous bishop (though he vsed most to trauail on foote) might vs: to passe ouer waters and ditches, or when any other necessitie constrained. It fortunied shortly after, a certain poore weake man met the bishop, riding on his gelding, and craued an almes of him. The bishop as he was a passing pitfull man, and a very father to needy persons, lighted of, and gaue the poore man the gelding gorgeously trapped as he was. The king hearing after hereof, talked of it with the bishop, as they were entring the palace to dinner, and saied. What meant you, my Lord, to geue away to the begger that faire gelding, which we gaue you for your owne vse? Haue we no other horses of lesse price, and other kinde of rewardes to bestow vpon the poore, but that you must giue away that princely horse, which we gaue you for your owne ryding? To whom the bishop answered. Why talketh your Grace thus? Is that broode of the mare deerer in your sight, then that sonne of God the poore man? Which being said they went in to diner. The bishop toke his place appointed, but the king coming then from hunting, would stand a while by the fire to warme him. Where standing and musing with himselfe vpon the wordes, which the bishop had spoken vnto him, sodenly put off his sworde geuing it to his seruant, and came in great hast

*A rare and strange humilitie of a King.*

hast to the bishop, falling downe at his feete, and beseeching him not to be displeased with him, for the wordes he had spoken vnto him, saying he would neuer more speake of it, nor measure any more hereafter, what or how much he should bestow of his goods vpon the sonnes of God, which were the poore. At which sight the bishop being much astonied, arose sodenly and lifted vp the king, telling him that he should quickly be pleased, if it would please him to sit downe, and cast away all heauinesse. Afterward the king being at the bishops request merry, the bishop contrarywise began to be heauy and sory, in such sorte, that the teares trickled downe by his cheekes. Of whom when his chapleine in his mother tongue, (which the king and his court vnderstoode not) had demanded why he wept: I know said he, that the king shall not liue long. For neuer before this time haue I seen an humble king. Wherby I perceiue, that he shall speedely be taken out of this life, for this people is not worthy to haue such a prince and gouernour. Shortly after, the bishops dreadfull abodement was fulfilled with the kings cruel death, as we haue before declared. Bishop Aidan himselfe also was taken away out of this worlde, and receiued of God the euerlasting rewardes of his labours, euen on the twelfth day after the king was slaine whom he so much loued, that is to say, the 30. day of August.

*How bishop*

*How bishop Aidan, both tolde the shippemen of a storme that was to come, and also gaue them holy oyle wherewith they did cease it.*

## THE XV. CHAPTER.

**H**OW worthy a man this bishop Aidan was, God the high and secret iudge of mens hartes, by sundry miracles (the proper workes of his maiesty) declared to all the world. Three of the which it shall be sufficiēt to recite for the present, for remembraunce sake. A certaine priest called Vtta, a man of great grauity and sincerity, and one that for his qualities was much reuerenced and esteemed of men of honor, at what time he was sent into kent to fetch Eanfleda King Edwines daughter, who after the death of her father had ben sent thither, to be married to king Oswin, appointing so his iourney, that he minded to trauaile thither by land, but to retourne with the young Lady by water, he went to bishop Aidan beseching him to make his humble prayers to prosper him and his, who were then taking their iourney. The bishop blessing them and committing them to the goodnes of God, gaue them also hallowed oyle, saying: I know that when you shall take shipping, a tempest and a contrary winde shall sodeinly rise vpon you, but remember that you cast into the sea, this oyle that I geue you, and by and by the winde being laied, comfortable fayer weather shall ensue on the sea, which shall send you home againe with as pleasant a passage as you haue wished. All these thinges were fulfilled in order, as the bishop prophesied

*The deuotion of our primitive Church.*

phesied. Truly at the beginning of the tempest, when the waues and surges of the sea did chiefly rage, the shipmen assaied to cast ancar, but all in vaine, for the tempest encreased, the waues multiplied so faste, and water so filled the shippe, that nothing but present death was looked for. In this distresse the priest at the length remembring the bishops wordes, tooke the pot of oyle, and cast of the oyle into the sea, which being done (according as the vertuous bishop had fortoul) the sea was calmed, the bright sonne appeared, and the ship passed on with a most prosperous vioage. Thus the man of God by the spirit of prophecy, shewed the tempest to come, and by the same holy spirit, though bodely absent, appeased the same. No comon reporter of vncertain rumours, but a very credible man, a priest of our Church Cynimund by name, shewed me the proesse of this miracle: who saied that he had hearde it of that same Vtta the priest, in whom the miracle was wrought.

*How the same man by prayer, ceased the fire that the enemies had put to the kinges citie.*

## THE XVI. CHAPTER.

**A**N other miracle worthy of remembraunce, wrought by the same father, it is reported of many, such as were most likelie to haue perfect knowledge of it. At what time Penda Captain of the Marshes, inuaded the prouince of Northumberland (this Aidan being bishop) and wasting and spoyling the whole country, euen vnto Bebbas the citie of the kinges owne abode, being not able neither by battaile, nor yet by siege

*Banbrough*

to winne it, he minded to set it on fire, and had for that purpose, caried thither in certaine chaines and gables (cut off by maine force in the suburbs of the citie) a great quantity of beames, rafters, postes and small twigges, wherewith he had compassed that part of the citie that adioyneth to the land, in a great heigh, and the winde now seruing at will, the fire was kindled, and the citie began to consume. This reuerent prelate Aidan, being then in the holy Iland, about two miles from the citie, whether oftentimes he vsed to repaire to keepe his secret custome of deuotions and solitary contemplations (which place of his solitary sitting, those of the Iland were wont to shew euen to this day) beholding the flakes of fire, and great smoke ouer the citie, lifting vp his eyes and handes to heauen, with teares (as it is reported) cried out, and said: Behould, o Lord, how great mischeif Penda worketh? Which wordes of that blessed man being pronounced, the winde being by and by turned from the citie, returned backe the flames of fire vpon them who kindled them. In so much that some being hurt, all made afraied, they were faine to forsake the assault of the citie, which they sawe to be holpen by the hande of God.

*How the post of the Church, whereunto that holy bishop leaning departed this life, could not be burned, when all the rest of the Church was burned: and of his inward life.*

#### THE XVI. CHAPTER.

**T**His vertuous bishop Aidan, at what time he should depart this world, hauing laboured in the

in the office of a bishop seauenteene yeres, remained in a village of the kinges not far from the Citie of Bebbā: for hauing there a Church and a chamber, he vsed oftentimes to stay and abide there, taking from thence his iourney rounde about the country to preache the word of God, as he did in al other townes subiect to the kinge, not resting longe in any place, as hauing no possessions of his owne, but only his Church, and a small plotte of ground lying there aboute. Being therefore sicke, they pitched him a pavilion, fastning it hard to the Church wall, on the west side thereof. In this pavilion leaning to a post, ioyned to the out side of the Church to fortify it, he gaue vp the ghost in the seauenteene yere of his bishopricke, the last day of August. His body was from thence caried to the holy Iland, and buried in the Church yarde of the monastery. But shortly after a greater Church being there erected, and dedicated in the honour of the most blessed prince of the Apostles S. Peter, his bones were transported thither, and laied at the right side of the altar, with much honour, as that vertuous bishop had deserued. Finanus a holy man, directed thither, from the Iland and monastery of Hijin Scotland, succeded Aidan, and was bishop a long time.

It fortun'd, not long after, that Penda king of the Marshes or the Vplandish english men, inuading the coastes of Northumberland with a mighty armie, destroying with fire and sword all that he mette, burned also that village and the Church wherein that holy man Aidan died. But behold all the rest of the Church burning, that only post whereunto this holy man had leaned at the moment

*Banbrough*

ment of his departure, could by no force of fire be consumed. The miracle being knowen and spread abroad, the Church was builded vp againe in the selfe same place, and the post also to fortify the wall as it was before. Which being done, not long after by the ouersight of the inhabitants, the village and Church also, chaunced to be set all on fire, that poste yet escaping the flame and fire as before. And wheras the fire passed through the holes of the post, whereby it was fastened to the Church wall, yet the Church burning, the poste could not be hurt. Whereupon a third Church being builded, that poste was no more set without, to bolster vp the wall as it was before, but for remembraunce of the miracle, it was had into the Church, and laied as a threshold for people to kneele vpon, and to make their deuout prayers vpon to almighty God. And it is well knowen that since that time diuers haue in that place ben cured of diseases, and with the water, wherein chippes cut from that poste haue ben dipped, many haue recovered health.

Thus much haue I written of this holy man and of his workes, not yet commending in him his wronge and euill accustomed obseruation of Easter, according to the counte of the Iewes, but vitterly detesting that in: him as also I haue euidently declared in my booke *De temporibus*. But as it behoueth a true historiographer, I haue reported of him and of his doings, such thinges as were commendable, and might profit the readers. As that he was a man of great peace and charity, of great continency and humilitie, a conqueror of wrathe and couetousnes, and one that was far from all pride and vaine glory. Againe I commend

*God which  
by the shadowe of  
Peter healed the sicke  
worketh the like in  
the dead  
relikes of  
holy men.  
A.C. 5.*

mend in him his great industry, both in keeping and in teaching the commaundements of God, his diligent reading, continuall watching, his priestly grauity in rebuking the proude and haughty, and milde demeanour in comforting the weake, and refreshing the needy. And to be short, I commend him, as one that laboured all the daies of his life (as of his most neere acquaintance I haue vnderstood) to obserue and fulfill all that was written and commaunded in the holy Scriptures, the Prophets, and Apostles.

These thinges in that holy prelate I do much embrace and commend, as thinges vndoubtedlie pleasing almighty God: but that he obserued not Easter in its due time, either as ignorant therof, or knowing it well, yet was lead away with the authority of his country not acknowledging it, this I neither commend nor allowe. Yet in this very point this I approue in him, that in his manner of obseruing Easter he beleued, reuerenced, and preached no other thing, then we doe, that is the redemption of mankind by the passion, resurrection and Ascension of Christ Iesus, the mediator betweene God and man: and therefore he obserued his Easter not (as many falsely do suppose) altogether with the Iewes, that is the fourteenth day of the moone, whatsoeuer day it fell vpon, but he kept it euer vpon a sonday, reckning from the fourteenth day of the moone to the twentieth: and that for the faith vndoubtedlie which he had in our Lordes resurrection, beleuing it to be in the first feria after the sabbath day, in hope of our resurrection to come, which holy Church beleueneth shall happen vpon the same first feria, that is vpon a Sonday, even as our

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1000. 20. lorde arose vpon a sonday, as the scripture testifieth.

*Of the life and death of the vertuous kinge Sigebert.*  
THE XVIII. CHAPTER.

Norfolk  
Suffolke &  
Cambridg  
shere.

**A**Bout this time, after Carpwalde, Redwaldes successor, Sigibert his brother, a vertuous and deuoute man, raigned ouer the Easten-  
glish nation. This prince while he liued in Fraunce, flying the enimitie of kinge Redwald, was there baptised. Where vpon after his returne coming to the Crowne, and desyring to folow that godly order and trade which he had seene practised in Fraunce, he sett vp a schole to bring vp children by the helpe and ayde of Bishop Felix whom he brought out of kent for that purpose, appointing them maisters and teachers after the maner of the kentish men. This kinge was so inflamed with the loue of heauen, that leauing at the laste all affaires of his realme to the gouernement of his cosen Egrick, who also before had part of his dominion with him, he entred into a monasterie which he had made for him selfe, and taking to him the tonsure, he bestowed his time to the atchieuing of the eternall kingdome of heauen. Wherin hauing with much deuotiō war-fared alonge time to God, the vplandish english men, with their olde Capitaine Penda, inuaded his dominions. His people after long resistance finding them selues to weake, befought Sigibert for the encouraging of their souldiars, to come forth in to the field with them. Which when of his owne accorde he would not agree vnto, they plucked him by force out of the monasterie, and brought him against his will vnto the field, hoping

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ping that the souldyars in the presence of their valiaunt Captaine, would lesse think vpon flight, and running away. Notwithstanding the vertuous man remembring his profession, being sett in the midst of the army, caryed only a litle rodde in in his hande. Thus of the cruell heathen he was killed, with kinge Egrick, and the whole army discomfited. Anna (sonne to Guido) of the kinges bloude, succeeded in the kingdome, a man of great vertu, and the father of a blessed yssue, as we shall declare hereafter in his place. This kinge also was afterward slaine of the selfe same Penda, Capitaine of the Marshes or vplandish englishmen, then heathen and vnchristened.

*How Furseus buylded a monastery amonge the English men, and of his visions and holynesse: whose flesh remaining vncorrupted after his death doeth also witnesse.*

## THE XIX. CHAPTER.

**I**N the time that Sigibert yet gouerned the east partes of England, a holy man called Furseus came thither out of Ireland, a man notable both for this sayinges and doinges, of great vertu, and much desyring to wander and trauaill in Gods quarell, where so euer occasion serued. Coming therefore to the east coastes of England, he was reuerentlie receiued of the sayed kinge, where pursuinge his godlie desyre of preaching the worde of God, he both conuerted many infidels, & confirmed the faithful in the faith & loue of Christ, by his painefull preaching and

S 2 ver-

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 vertuous examples. Where falling into sicknes,  
 he had from God a vision by the ministry of An-  
 gels, wherein he was warned to go forward che-  
 refully in his painefull preaching of the ghoſpell,  
 and to perfeuere in his accuſtomed watching and  
 praying, becauſe his ende and death was certain,  
 though the houre thereof were moſt vncertain,  
 according to the ſaying of our Lord. *Watch there-  
 fore, becauſe yee knowe not the day nor the houre.*  
 With this viſion being much confirmed and en-  
 couraged, he haſtened with all ſpeede to builde  
 vp the monaſtery in the place kinge Sigibert had  
 geuen vnto him, and to inſtruct it with regular  
 diſcipline. This monaſtery was pleaſauntly ſitua-  
 ted for the woddes and ſea adioyning, being ere-  
 cted in the village of Cnobherburg, and enriched  
 afterward by Anna king of that prouince, and  
 many other noble men, with ſundry faire houſes  
 and other ornaments.

This Furſeus came of the nobleſt race of the  
 Scottiſh nation, yet nobler of minde, then of  
 bloud. From the very time of his childehood, he  
 gaue himſelfe to reading of the holy ſcripture, and  
 monaſticall diſcipline, eſpecially, as it becometh  
 holy and perſit men, whatſoeuer he lerned to be  
 acceptable to God, he was carefull and diligent  
 to execute and perſourme. Brefely, in proceſſe of  
 time he builded himſelfe a monaſtery, wherein  
 he might with more leaſure and liberty, attend to  
 contemplation and ſpirituall deuotion. In which  
 monaſtery, being ſtricken with ſickneſſe, he was  
 rapt out of his body, as the booke writē of his life  
 doth ſufficientlie teſtifie. In which traunce (con-  
 tinuing from euening vntill the next morning)  
 he was brought to the ſight of the Angelicall  
 com-

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 company, and to the hearing of their bleſſed  
 praifes and thankes geuings vnto God. Among  
 other thinges which he heard them ſinge, he was  
 wonte to tell of the verſicle. *Ibunt ſancti de virtute* *Pſal. 83.*  
*in virtutem.* Holy men ſhall proceede from vertu  
 to vertu. And againe. *Videbitur Deus deorum in*  
*Sion.* The God of Goddes ſhall be ſeene in  
 Sion.

This holy man being reſtored againe to his bo-  
 dy, was within three daies after taken out againe,  
 at what time he ſawe, not only greater ioyes of  
 the bleſſed company of heauen, but alſo beſide  
 great conflicts of the wicked ſpirits, which very  
 buſiely went about to ſtoppe him of his iourney  
 toward heauen with their often accuſations, yet  
 auailing nought againſt him, the holy Angels  
 countregarding him and defending him. Of all  
 which thinges, who liſteth more at large to be  
 inſtructed, as with what ſpitefull ſuttelties the  
 wicked ſpirits obiected alwaies againſt him, not  
 only his workes and ſuperfluous wordes, but alſo  
 his very thoughtes as if they had them written in a  
 booke; likewise what glad and heauy tidings he  
 vnderſtood of the Angels, and of other holy and  
 iuſt men appearing then vnto him, let him reade  
 the litle booke which is written of his life, and  
 he ſhall receaue (I doubt not) therby much  
 ſpirituall comfort and inſtruction. Among the  
 which yet one thing there is, that we haue  
 thought good for the profit of many, to expreſſe  
 in this our hiſtory.

At what time in his traunce he was caried vp  
 to heauen-warde, he was commaunded of the  
 Angels who caried him, to looke downe into  
 the worlde. Which when he did, he ſaw as if it

were a darke and obscure vally vnderneath him. Also in the ayre foure feuerall fyres, not farre distant one from the other. Asking therefore the Angels what fyres those were, it was tolde him that those were, the fyres which shoulde burne & consume the worlde. The first fire they sayed, was the fyre of lying, which we all incurre when we doe not fulfill the promise which we made in baptisme: that is, to renounce the diuell and all his workes. The second, of couetousnes, when we preferre the riches of the worlde, before the loue of heauenly thinges. The third, of strife and debate, when we sticke not to offende the mindes of our neighbours, euen in trifling and superfluous matters. The fourth, of wickednes and impietie, thinking it a light matter to iniury, beguile, or vse violence towards weaklings. These foure fyres encreasing by litle and litle, at the lenght so extended, that ioyning altogether, they grew to a great and immentie flame. Which approaching nigh vnto him, fearing, he cried to the Angell, Lorde, beholde the tyre draweth to me. To whom the Angell sayed, Feare not. That which thou hast not kindled, shall not burne thee. For though this flame seeme vnto thee terrible great, and hougry, yet it trieth euery one according to the desertes of his workes, for the worldly desire that eche one hath, shal burne (& purifie) in this fyre: and as a man burneth in his body by vnlawfull pleasure, so departed out of his body, he shall burne by due and deserued paine.

*The paines  
of Purgatory.*

Then he sawe one of the three Angels, which in both his visions had bene his guides, to go beore

before and diuide the flames from him, the other two warding him also one eche side frō the dāger of the fire, he saw againe the diuels and wicked spirits flyeng though the, fighting with fire against the iust, after folowed the accusations of the wicked spirits against him, the defence of the Angels for him, and a greater sight of the heauenlie companie. Amonge the which, many of his owne nation of Scotland appeared, vertuous priestes in their life time, and men of great opinion of holynesse, of whom he learned diuers thinges very profitable both for him selfe and other, which would learne of him. Who after they had ended their communication, departing vp to heauen againe with the other blessed company, three Angels remained with Furseus to bringe him a backe againe vnto his body.

In their returne, as they approched to that great fyre aforesaid, the Angell parted the fyre from him, as before, yet when this man of God had entred the waye made betweene the flames, certain of the wicked spirits snatching vp one of them which they tormented in the fires, threw him at him, and touching him, burned his shoulde & his cheeke. The man of God knew the person passing well, & remembred that at his death he had taken of him a garment of his bequethed vnto him. But the holy Angel taking away speedely the tormented soule, threw him againe into the fyre. Whereat the wicked spirit sayed, repel him not now, you receiued before, for as you tooke the goods of this sinner, so ought you also to take part of his paines & torments. Vnto whō the Angel answering, sayed, he toke it not of couetousnes

but for the sauing of his soule: with this the fire ceased, and the Angel turninge to the man said. That which thou haste kindled, hath now burned in thee, for if thou haddest not taken the mony of this man dying in his sinne, the torment of his fire had not touched thee: and here in many wordes the Angell taught him, what was to be done concerning their saluation which did repent. The man liuing longe time after, bore the signe of that fire which he suffred in soule, visible and euident to all men in his shoulder and cheeke, and the flesh after a maruailous maner shewed that openly, which the soule suffred secretlie. He endeoured euer after, as he was also wont before, to preache both by worde and example to all men, the trade and duty of a vertuous life. The maner of his visions, he communicated only to such, who of vertuous desire and holy zeale desired the same.

It remaineth yet (touching this man) that we here recite the credible reporte of an auncient brother of our monastery, who saith he heard of a very trusty and vertuous man, that he had sene this Furseus in the prouince of the East costes of England, and had heard of his owne mouth these visions. Reporting moreouer, that in the sharpest frost of deepe winter, that holy man sitting but in a slight garment, as he recounted these visions, through the great feare, and pleasure also conceived by the remembraunce therof, he would sweat as if it had bene the hot hottest day in the middest of sommer.

To returne to our principall purpose, this holy man hauing preached the worde of God many yeares in Scotlande, and not being able to endure  
any

any longer the commotion of the people, leauing all that he had, he departed from his native country & Iland which he was borne in. From thence he came to the easte coast of England, preaching there the worde of God, and erecting at last (as we touched before) a famous Monastery: all which thinges duly perfourmed, intending vtterly to abandonne all worldlie cares and troubles, together with the gouernement of the monastery, he committed the charge of soules to his brother Fullanus, and to Gobbanus and Dicullus priestes, taking vpon him the most solitary life of an Anchorite. He had an other brother called Vltanus, who also after longe proufe and triall in the monastery, went vnto a wildernesse and lead an Eremite life. To him he went all alone, liuing one whole yeare with him in continency, prayers, and daily labour of his handes.

The country being after, much disquieted by often inuasions of ennemies, and monasteries themselues being in danger, leauing all thinges in good order, he sailed into Fraunce, where being honourably receiued of the French kinge Clouis the second, and of Erkinwald then preuost of Perone, he builded there a monastery in a place called Latiniacum, where not longe after falling sicke he died. Whose body Earkinwald the preuost taking from thence, kept it in the porche of his Church, vntill the Church it selfe was consecrated in Perone. Which being solemnely done within six and twenty daies after the body was brought thither, and being remoued from the porche to be layed by the high aultar, it was founde as whole and vncorrupted, as if the man had departed but that very houre. Foure yeares  
after

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 after a litle chappell being erected at the east side  
 of the aultar, where the body should more ho-  
 nourably be entoumbed, being taken vp againe  
 to be transposed thither, it was founde in like  
 maner without any blemish of corruption. In  
 which place it is well knowen, that his merites  
 haue bene much renowned by sundry miracles,  
 wrought by the almightie power of God. Thus  
 much we haue brefely touched of the incorrupti-  
 on of his body, that the reader might more cle-  
 rely vnderstande, of what excellencie and vertu  
 this man was: Of all which things, and of other  
 his vertuous companions in the booke written of  
 his life, he that readeth, shall finde more ample  
 mencion made.

*How after the death of Honorius, Deusdedit succeeded,  
 and who in that time were bishops of Rochester, &  
 in the east partes of England.*

## THE XX. CHAPTER.

**I**N the meane while Felix bishop of the east en-  
 glishmen departing this worlde, hauing bene  
 their bishop 17. yeares Honorius the Archebish-  
 op of Canterbury created in his place Thomas on  
 of his deacons, borne in the prouince of Giruij,  
 after whose death liuing in that bishoprick fyue  
 yeares, he substituted in his roome, Beretgilfus,  
 furnamed Bonifacius a kentishman borne. Hono-  
 norius also the Archebishop (the measure of his  
 life expired) passed to a better in the yeare of our  
 Lord, 653. the last day of October. Whom Deus-  
 dedit a west Saxon borne succeeded, after a yeare  
 and a halfe, the see being vacant all that tyme; for  
 whose creation and conlecration Ithamar bishop  
 of Rochester came to Canterbury. He was conse-  
 crated

*M. 653.*

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 crated he 24. of March, and gouerned that see 9.  
 yeares 4. moneths and 2. dayes. After whose  
 departure, Ithamar consecrated in his place Da-  
 mianus, a Suffex man borne.

*How the Marshes or vplandish englishmen (that is  
 the sheres of Lincolne, Couentry, Lichefield & Wor-  
 ceter) were made Christian vnder Penda their kinge.*

## THE XXI. CHAPTER.

**A**T this time the middelenglishmen (that is *The first  
 the shere aboue named) received the Chri-  
 stian faith, and the Sacraments thereof vnder Pē-  
 da their kinge, sonne to Penda that cruel and vn-  
 mercifull hearthen. This being a vertuous young  
 man worthy of the name and person of a kinge,  
 was of his father put in gouernment of that coun-  
 trie. Who coming after to Oswin kinge of Nort-  
 humberland, requiring Alcfled his daughter to  
 wife, could in no other wise obtaine his suite, vn-  
 lesse he would as that countrie did, receiue the  
 Christian faith, and be baptised. Herevpon the  
 ghospell was preached vnto him, who hearing  
 the promite of euerlasting lfe, the hope of resurre-  
 ction and immortalitie of the soule, yelded him  
 self gladly to be Christened, although he should  
 not haue lped of his suite. To this he was much  
 perswaded by Alcfred kinge Oswins son, who had  
 married his sister Cymburg king Pendas daughter.  
 Thus then he with the Erles and knightes that  
 waited vpon him, and all their seruants, were  
 baptised of Finanus the bishop in a famous  
 towne of the kings, called Admurum, frō whence  
 he returned home with much ioy and comfort ac-  
 companied with foure priestes, notable both for  
 learning and for vertue, who should instructe and  
 baptise his people. These priestes were called,  
 Cedda*

*Christening  
 of the  
 Marshes  
 of middle-  
 land en-  
 glishmen.  
 An. 550.*

*By Bay-  
 wick.*

Cedda, Adda, Betti, and Diuna, who was a Scottish man borne, the other three English. Adda was brother to Vtta that holy and vertuous priest that we mentioned before, and Abbot of the monastery called Cubeshead.

*Ad Caput*

These foresaied priestes entring the prouince of the middleland with the Prince, preached there the worde of God, and were gladly heard, whereupon many daily, as well noble as of the baser sorte, renounced the filth of idolatry, and were cleansed in the fonte of life. Neither king Penda father to this young prince, did withstande or gainsaie the preaching of the ghospell in his dominions, if any would heare it. But hated in dede and persecuted all such, as bearing the name of Christians, liued not according to the faith they professed: saying, that such men were wretched and worthely to be despiced, which regarded not to please their God in whom they beleued. These thinges began two yeares before the death of kinge Penda the younger, who being after slaine, and Oswin a most Christian kinge succeding him in the crowne, Diuna one of the foure foresaied priestes, was consecrated of Finanus, and created bishop of all the middle or vp-landish men. For the scarcity of priestes caused, that ouer all that people one bishop was set, who gayning to the faith in short time a great multitude of people, died in Fepping, leauing for his successour Ceollach a Scottish man also borne, who not longe after leauing the bishoprike, returned to his countrie the Iland of Hij, where the chief & principall monasteries of Scotland were. To him succeded Trumher a vertuous man and brought vp in religion, an Englishman borne, but

but consecrated bishop of the Scottes, in the reigne of kinge Wilher, as we shall declare hereafter more at large.

*How the East Saxons at the preaching of Cedda, receiued againe the faith, which vnder kinge Sigbert they had loste.*

## THE XXII. CHAPTER.

**A**T this very time, the east Saxons by the meanes of kinge Oswin receiued againe the faith, which before (with the expelling of Melitus the first bishop of London out of the coun- *The countrey about London.* try) they abandonned. Their kinge then was Sigbert, succeding to Sigbert furnamed the litle. This Sigbert being a nere and familiar frende of kinge Oswin then king of the Northumbrians, came by that occasion oftentimes to Northumberland. At which metinges the vertuous kinge Oswin vsed eftsoones to persuaade with him, that such could not be Gods which were made with mens handes, that wodde or stone could not be any quicke matter to make a liuing God, the pieces and remnants whereof, either were waisted with fire, or serued to make vessels for the vse of mā, or otherwise being naught worthe, were caste forth, troden vnder foote, and turned into earth. God rather, saied he, must be vnderstoode to be of maiesty incomprehensible, to mens eyes inuisible, almighty and euerlasting, who made both heauen and earth and all mankinde, gouerned them also, and should iudge the whole worlde in equitie, whose mansion place is euerlastinge. Finally that all such as would learne and perfourme the will of their Creatour, should vndoubtedlie receiue of him therefore life euerlasting.

These

These and such other godly aduertisements, being frendly and brotherly from time to time made and repeated by Oswin to king Sigbert, he began at length (his other frendes agreeing therto) to fauour and beleue them. Wherevpon aduile being taken with his companie, and all both consenting and pricking him forward, he was baptised of bishop Finan in the citie of Admurtum, nigh vnto the walle wherewith the Romanes parted Britannie from the Scotese, twelue miles from the East sea. King Sigbert, beinge now a citezen of the euerlasting kingdome, returned to his earthly kingdome, requiring of king Oswin to haue with him some learned men and preachers to conuert his coutrie to the faith. Who sending for Cedda, & an other vertuous priest out of the midle land, directed the to the east Saxons there to preache the faith vnto them. Where hauing preached a longe time the worde of life, and made a great haruest vnto Christ, Cedda departed home againe, and came to the holy Iland to talke with Finan bishop: who hearing the prosperous successe of the gospell, & the free courte it had, calling vnto him two other bishops, he consecrated & ordained Cedda bishop of the East Saxons: Cedda being made bishop, returned to his prouince, and began with more authoritie to perfect the worke he had begonne, erecting in diuers places churches, making priests and deacons, who in preaching and baptising might assist him, especially in the cities of Ithancester and Tileburg, the one standing vpon the Themse, the other vpon a braūche therof called Pente: in which two places diuers newlie assembling together Christened, he instructed the after the rules of religious persons,

*Cedda the  
second bish  
op of Lon-  
don, and  
Essex. Che  
mesford &  
Tilbery.*

as farre as their tender capacity could then conceiue.

Thus when the heauenlie discipline and holie deuotion daily increased, to the great ioye of the prince and the comfort of all the people, behold by the instinct of the olde enemy of mankind, this vertuous Prince was murdered by the hands of his owne alliaunce. The cruell executors of this hainous acte were two German brothers, who being examined vpon what motion they committed that detestable facte, answered, for no other cause but for that they hated the prince for his ouermuch clemencie in pardoning his enemies & forgeuing all offences done at the entreating of the parties. This loe was their grudge conceived against the king, for which they murdered him: truly because he deuoutly and sincerely obserued the commaundements of God, though yet in this his guiltlesse death, a true fault of his was punished, according as the holy bishop Cedda had foretolde him. For this Prince hauing in his courte one that liued in vnlawfull wedlocke, and being therefore excommunicated of the bishop (not being able by any other means to hinder that wicked copulation, or amend it) and not onely he but also other also that would either kepe him company or eate with him, the Prince neglected vtterly this sentence of the bishop. It fortunied the prince being invited of the excommunicated man to a feast, going thither, mette in the waye the bishop, at whole sight the king being much a feared, lighted off from his horse (as the bishop also incontinently did) falling downe before the bishops feet, and asking pardon. The bishop being offended with the king (for the euil example he gaue) touching him lying on the ground with the rodde he helde in his hand,

*Excommu-  
nication.*

So Peter  
pronounced  
Ananias to  
die. h.  
Act. 5.

protested vnto him with a lowde voice, and with  
bishoply authoritie, saying: I tell you, because  
you woulde not refraine from the house of that  
wicked and damnable person, in that house you  
shall die. Yet it is to be thought, that such a death  
of so vertuous a man, did not only wipe away  
this fault, but also increased his merit, because he  
was slaine for vertues sake, and for obseruing  
Gods commaundements, as by the confession of  
those which slew him, it before appeared. To  
this Sigbert, Suithelme sonne to Sexbald, succe-  
ded in the kingdome, and was baptised of bis-  
hop Cedda in the prouince of the east english-  
men, in a towne of the kinges called, Rendles-  
ham: Edelwald kinge of the east english, brother  
to Anna their former kinge, was Godfather to  
this Suithelme.

*How the same Bishop Cedda, obtaining of King Of-  
wald, a place to builde a monastery, by fasting and  
prayer did consecrat it to God: and of his death.*

### THE XXIII. CHAPTER.

**T**His man of God Cedda being bishop of the  
east Saxons, vsed yet oftentimes to visit his  
owne countrie of Northumberland, and there to  
preache the gospell. Edilwald sonne to kinge Of-  
wald, who raigned in a parte of Northumberland  
ouer the people called Deiri, perceauing this bis-  
hop to be a holy, wise and vertuous man, requi-  
red him to take of his gift, a piece of ground to-  
ward the building of a monastery, wherein he and  
his people might resort to heare the worde of  
God, to praie, and to bury their dead. For he be-  
leued

*The founda-  
tion of  
monasteries*

leeued he should much be comforted and holpen  
by their good prayers, who should in that place  
serue God. This kinge had in his bouse Celin  
brother to bishop Cedda, a man of no lesse vertu,  
who preached and ministred the sacramentes (for  
he was a priest) to him and all his court. By  
whose meanes he came to the kpowledge of  
Cedda, and was induced to loue him. The holy  
bishop at the kinges request, chose out a place to  
erect a monasterie in the high and desert moun-  
taines, where before that time were rather star-  
ting holes for theeues, or dennes for wild bestes,  
then meete mansion places for men. Hereby the  
the prophecy of Elaye seemed to be accomplished  
saying, that *in the poisoned couches of dragons, swete  
grasse and rushes should growe*, meaning that the  
trutes of good workes should blossom and spring,  
wher before men liuing bestly made their abode.

This vertuous bishop, desyring by prayer and  
fastinge first to purge as it were the place from  
the former filth of iniquities there committed, &  
so to set vpon the foundation of the monasterie,  
obtained licence of the kinge, all the Lent that  
then approched, to remaine in that place, to fast  
and praie there after his maner: in al which time,  
fasting euerie daye, except the Sondayes vntill  
the euening, as the maner is, he receiued then but  
a litle bread with one egge, and a litle milke min-  
gled with water. For as he sayed, the custome of  
them of whom he learned the trade of monastical  
life, was, that in the new erecting of any mona-  
stery or church, the places should be first conse-  
crated to God with fasting and prayer. In this his  
fest, ten dayes yet only remaining of the forty, the  
king sent for him vpon occasion of certain affaires.

*Fasting in  
Lent vntill  
eueninge.*

*Consecra-  
tion of holy  
places.*

But to the entent that so godlie a purpose might not be interrupted by occasion of the Princes busines (though he brake off him selfe) yet he entreated Cinbellus his priest and naturall brother, to make an ende of that he had begonne: which being of him gladlie and vertuously fulfilled, he erected the monasterie now called Lesting, geuing vnto it, the same rules and order of religion as the monkes of the holy Iland vsed, where he was brought vp in.

Thus gouerning both his bishopricke and this monastery many yeares, at the lenght as he visited the monasterie in the time of a plague, infected with the same sicknes he there died. Hewas first buried abroad, but after a church being there builded of stone in the honour of our Lady, he was taken vp and layed at the right side of the altar. The bishop at his departure, left the monasterie to be gouerned of his brother Cedda, who after also was made bishopp, as we shall anon declare. For foure german brothers (which is a rare thing) Cedda, Cymbil, Celin, and Ceadda were all vertuous priestes, and two of them bishops. When it was knowen in Northumberland, that their bishop was dead and buried, thirty brethern of the monasterie which he erected amonge the east Saxons, came to the place where he died, desyring eyther to liue, by the body of their father or (if it so pleased God) to die and be buried there. Who being gladly receiued of the brethern, in that time of mortalitie, were all taken out of this life, except one litle boye, who (as it is well knowen) was saued by the prayers of the Bishopp. For liuing many yeares after, and studying holy scripture, he learned at lenght that

*Intercessiō  
of Saints.*

he

he had not beene as yet baptised, wherevpon being forthwith christned, afterward he was promoted to priesthooode, and proued a profitable member to the church, of whom we doubt not to pronounce but that (as I sayed) he was by the speciall intercession of that blessed bishop (whose body of charitie he came to visit) saued from the danger of death, both that he might thereby escape eternall death, and might be occasion also of life and saluation to other by his doctrine.

*How the prouince of the Marshes, receiued the faith of Christ, Penda their kinge being slaine. And how Oswin vowed for the victorie against Penda, to melne same places to the building of monasteries.*

#### THE XXIV. CHAPTER.

**I**N those dayes kinge Oswin, after often and cruell inuasions of the heathen and vnmercifull Prince Penda (forced thereunto of necessitie) offered him many and most precious iewels with an infinit summe of treasure, to procure quiet and peace to his countrie, and to cease the continuall wasting and cruell spoyles that he made. But the heathen and barbarous tyrant yelding nothing to his request & petitiō, but pursuing his deadly enterprise, and protesting vtterly to extinguish the whole nation from the highest to the lowest, the vertuous kinge Oswald, called for the helpe of God, against the barbarous impiety of his enemy, vowing and saying, sith the infidell regardeth not our presents, let vs offer them to our Lord God, who wil vndoubtedly regard them. And withall he vowed, that if he had the vpper hand of his ene-

Vowes to  
God.

my, his young daughter should be consecrated to God in perpetuall virginie, and that twelue farme places, with the lands appertaining, should be couerted to the erecting of monasteries: which being sayed he prepared him selfe to battaile with a very small army. The army of the heathen was reported, to haue ben thirty tymes more in quantitie, conteining thirty whole legions well appointed and gouerned with olde tried and valiaunt capitaines: Against all which kinge Oswin with his sonne marched forth boldely, although with a very smal army (as haue we sayed) yet with a sure confidence in Christ. His sonne Ecfred, was at that time kept in ostage in the prouince of the Mercians vnder Queene Cinwise. Edelwald son to kinge Oswald, who in all reason ought to haue stode with his countrie and vnle kinge Oswin, forsoke both, and became a capitaine vnder the heathen prince. Although when the field was begonne, he departed a fide, & getting him to a hold hard by, he expected the euent of the battaile

Thus meting and coupling together, the thirty capitaines of the heathen prince were all put to flight and slaine, and with them almost all other which came from other countries for to ayde them. Amonge the which was Edilher, brother to Anna kinge of the east english, then raigning after his brother, who also had bene the chiefe and principall motiue of the battaile. And whereas the field was fought nere to the riuer Iuuet, it did at that tyme so ouerflowe all the bankes and fieldes thereabout, that in the flight more of the enemies were drowned in the water, then slaine with the sworde. The noble victorie beinge by Gods helpe so miraculously obtained, incontinently

nently kinge Oswin rendring due thankses therefore, and perfourming the vowe he had made, gaue his daughter Elfled which was yet scant one yeare olde, to be brought vp and consecrated to perpetuall virginie, and the twelue possessions which he promised, for the erecting of the monasteries, wherein steede of worldly til-<sup>The founda-</sup>lage and commodities, religious monkes by <sup>dation of</sup> continuall deuotion might labour to purchase <sup>Monasteries.</sup> eternall rest and peace for him selfe and the countrie. Of which twelue farmes, six he appointed in the prouince of the Bernicians, and six other in the prouince of the Deirans. Ecche farme contained ten houtholdes, which made in all six score.

The daughter of Oswin entred the monastery of Hartesiland, there to be brought vp vnder Hilda the Abbess in religion and perpetuall virginie. Who two yeres after, purchasing a farme of ten houtholdes, builded for her selfe a monasterie in a place called Stranthalch. In which monastery this kinges daughter was first brought vp as a scholer, but was after her selfe a ladie and teacher of monasticall life, vntill at the age of threlcore yeres, this vertuous virgin passed to the blessed mariage of her heauenlie and longe desired spouse, Christ her Sauour. In this monasterie, she, her father Oswin, her mother Eanled, and her grandfather kinge Edwin, and many other noble personages, are buried in the churche of S. Peter the Apostle. This battaile kinge Oswin fought in the countrie of Loide, the thirteenth yeare of his raigne the 15. daye of Nouember, to the great quiet and commoditie both of all his dominions, and of the

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 aduersarie party also. For his owne countrie he set  
 at rest, and deliuered from the cruell inuasions of  
 his deadly enemies, & his aduersaries the Marshes  
 and middle-english men, he brought to the faith  
 of Christ, their wicked head beinge once curt  
 oft.

The first bishop (as we sayed before) both of  
 the Marshes and of all the midlenglishmen, and al  
 so of those of holy Iland, was Diuna, who died in  
 the countrie of the midleenglish men. The second  
 bishop was Cellach, who leauing at lenght his  
 bishoprick yet liuing, returned to Scotland: both  
 these were Scottishmen. The third bishop was  
 Trumher an englishman borne, but instructed &  
 made byshop of the Scottes: who was also Ab  
 bat of Ingethling monasterie, buylte in the pla  
 ce where kinge Osuius was slayne. For Queene  
 Eanfled cosen and alliant to Osuius, required of  
 Oswin (who had killed Osuius) in parte of sa  
 tisfaction of his vnjust murther, the erecting of a  
 monasterie for the vse of the holy man Trumher,  
 who also was of kinne to Osuius. To the intent  
 that in that monasterie, dayly prayer might be  
 made for the health and saluation of both kings,  
 as well of the slaine, as of him that slewe.

This kinge Oswin, raigned three yeares after  
 the death of kinge Penda, ouer the Marshes and  
 ouer the south people England, subduing also  
 the nation of the Pictes for the moste parte,  
 to the allegeaunce of the english men. At what  
 time he gaue to Penda (sonne to Pendam, the  
 heathen) because by mariage he was now his  
 cosen, the kingdome of the south Marshes, con  
 taining (as men saye) fyue thousand families, di  
 uided by the riuer Trent from the Northmarshes,  
 whose

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 whose lande containeth 7000. families or hou  
 sholdes. But the same Penda the next spring after  
 was traiterously slayne by the treason (as they  
 saye) of his owne wife, in the very tyme of Easter.  
 Three yeares after the victory of Oswin and the  
 death of Penda the hethen, the nobilitie of the  
 Marshes Immin, Eaba, and Eadbert rebelled a  
 gainst kinge Oswin, auaucing to the crowne  
 Wulfher sonne to Penda a younge man, whom  
 vntill that tyme they had kept preuy: Thus  
 expelling the gouernours set ouer them by king  
 Oswin, who was not their naturall kinge they re  
 couered agayne valiauntly both their liberty and  
 their landes, liuing from that time forewarde free  
 vnder a kinge of their owne bloude, and seruing  
 ioyefully the true king of al kinges, Christ our Sa  
 uiour, to be at lenght partakers of his euerlasting  
 kingdome in heauen. This Wulfher raigned ouer  
 the Marshes 17. yeres. His first bishop, as we  
 said before was Trumher, the second Iaroman, the  
 third Ceadda the fourth Winfrid. All these in  
 continuall succession, were bishops of the Marshes  
 vnder kinge Wulfher.

*How the controuersie about the obseruation of Easter,  
 was moued against those which came out of Scot  
 land.*

## THE XXV. CHAPTER.

**I**N the meane while after the death of Aydan,  
 Finan succeeded in the bishoprick of Nort  
 humberland, sent and consecrated of the Scottes,  
 who in holy Iland builded a church meete for a  
 bishopps see, yet not of stone but of oken tymber

and thatche worke, as the maner of the Scottes was. This church afterward, the most reuerend father Theodore Archbishop of Caunterbury, dedicated in the honour of S. Peter the Apostle.

A contro-  
uersie about  
the obser-  
uation of  
Easter.

Eadbert also, after bishop of that place, covered the church both the ruffe & the walles with lead. About this time a great cōtrouerſie was moued touching the obseruation of Easter, the bishops of France and Kent affirmed, that the Scottes obserued the Sonday of Easter, contrary to the accustomed maner of the vniuersall church. And amonge them one Romanus a Scott borne, but yet instructed in the truth in Fraunce and Italie, and therefore an earnest and stoute defender of the true obseruation of Easter.

Who ioyninge and disputing of this matter with Finan the bishop, induced many to the truth, and enflamed other to a farder searche and examination of the question, but with Finan himselfe coulde nothinge preuaile, but rather exasperated him, being a man of a hasty nature, and made him an open aduersarie to the cause. Iames that reuerend deacon of the archbishop Paulin, with all such as he conuerted to the faith, obserued the true and catholike time of Easter. Eanfled also the queene, kinge Oswins wife with all her traine and company, obserued it after the same maner, accordinge as she had seene it practised in kent, bringinge with her one Romanus out of Kent a Catholique pryest.

By this variaunce it happened oftentimes, that in one yeare two Easters were kepte, and that the kinge finishing his feast, and solemnizing the feaste of Easter, the Queene with her

com-

company continued the fast, & kept palme Sunday. Yet this diuersitie of obseruing Easter, as longe as Aidan liued, was of all men tolerated, knowing very well that though in obseruing Easter, he followed the custome of those with whom he was brought vp, yet he beleued as all holy men did, and kept vnitie and loue withall. Vpon which consideration he was beloued of all men, enen of those which varied from him in that opinion, & was reuerenced, not only of the meane and common sort, but also of Honorius the Archebishop of Caunterbury, and of Felix the bishop of the east english. But after the death of Finan, which succeded him, Colman being made bishop (sent also out of Scotland) the controuerſie began to increase, and other variaunces touching externall maner of life, were stirred vp. By occasion wherof many began to feare and doubt, lest bearing the name of Christians, they *did runne* (as the Apostle saith) *or had runne in vaine*. This controuerſie reached euen to the princes themselues, to King Oswin and his sonne Alcfrid. For Oswin being brought vp and baptised of the Scottes, and skilfull also of their tongue, thought the maner which they obserued to be the best and most agreable vnto truth. Contrary wise Alcfrid, the Kinges sonne, being instructed of the lerned man Wilfrid, preferred worthely his iudgement before all the traditions of the Scottes. This Wilfrid for better instruction and lerninges sake had trauailed to Rome, and liued also a longe time with Dalphinus the Archbishop of Lions in Fraunce, of whom also he tooke ecclesiasticall tonsure. To this lerned man Prince Alcfrid gaue a monastery of fourty families

in a

*Tonsura  
ecclesiasti-  
ca coronā  
susceperat.*

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in a place which is called Humpum. The Scottes before were in possession of that monastery: but because after the decison of this controuersie, they chose rather of their owne accorde to departe and yelde vp the place, then to chaunge their accustomed maner of obseruing Easter, it was geuen by the prince to him, who both for learning and vertu was worthy thereof.

About this time Agilbert bishop of the west Saxons, a frende of Prince Alcfrid and Wilfrid the Abbot, came to the prouince of Northumberland, and staid there with them for a space, who in the meane while at the request of Alcfrid, made Wilfride a priest. He had in his company also at that time one Agatho a priest. At their presence therfore the question being renewed, and much talked of, they agreed on both sides, that in the monasterie of Stranshalch, where that deuout and vertuous woman Hilda was Abbess, a Synod should be kept for the deciding of this question, and other then in controuersy. To this Sinod came both the kinges, Oswin the father, and Alcfrid the sonne. With king Oswin, stode bishop Colman, with his clergy of Scotland, Hilda also the Abbess with her company, among whom was Cedda that reuerend bishop lately consecrated of the Scottes (as we haue touched before) who in that assemblie was a most diligent interpreter on both sides. For the other opinion which kinge Alcfrid folowed, Agilbert the bishop stode, with Agatho and Wilfrid priestes. Iacobus and also Romanus, two other lerned men, stode of that side.

First then kinge Oswin (premisng that it behoued

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houed those which serued one God, to kepe one order and rule in seruing him, nor to vary here in celebrating the heauenly sacramentes, who looked all for one kingdome in heauen, but rather that the truth ought to be serched out of all, and followed vniformely of euery one) commaunded his bishop Colman, first to declare what his obseruation was, whence he receiued it, and whom he followed therein. The bishop answered and saied. The Easter which I obserue, I haue receiued of my forefathers, of whom I was sent hether bishop, who all being vertuous and godly men, haue after the same maner obserued it. And this obseruation, that you may not thinke it a light matter or easely to be reiected, is the selfe same, which S. Iohn the Euangelist, the disciple whom Iesus specially loued, withall the Churches vnder him obserued. These and such like wordes when bishop Colman had spoken, the kinge commaunded Agilbert the bishop to speake his minde also, and to bringe forth the beginning and author of his maner of obseruing Easter: vnto whom Agilbert answered: Let I beseeche you, my scholar Wilfrid priest speake herein for me, for we and all that sit here, be of one minde, and obserue herein the ecclesiasticall tradition vniformely. Beside he shall better expresse to your highnes the whole matter, speaking himselfe the english tounge, then I shall be able vsing an interpreter. Then Wilfrid (the kinge commaunding him) spake in this wise.

The Easter which we obserue, we haue sene in like manner to haue bene obserued at Rome, where the blessed Apostles Peter and Paule, liued

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 ned and preached, suffered, and are buried. This  
 maner we haue sene to be obserued in all Italy  
 and Fraunce, passing through those countries,  
 partly for study, partly on pilgrimage. This maner  
 we knowe to be obserued in Afrike, in Asia, in  
 Egypt, in Grece, and through out all nations  
 and tounes, of all the world, where the Church  
 of Christ taketh place, after the selfe same order  
 and time, beside only these fewe and other of  
 like obstinacy, the Pictes I meane and the Britons,  
 with whom these men from the two fardermost  
 Ilandes of the Ocean sea (and yet not all that nei-  
 ther) do fondly cōtend against the whole worlde.  
 Here Colmanus the bishop interrupted him and  
 saied. I maruail much you terme our doing a  
 fond contention, wherein we follow the exam-  
 ple of so worthy an Apostle, who only leaned  
 vpon our Lordes brest, and whose life and beha-  
 viour all the worlde accompteth to haue bene  
 most wise and discrete. Vnto whom Wilfrid an-  
 swered, and saied.

God forbid we should charge S. Iohn with  
 fondnesse or lacke of wit, for he in his obserua-  
 tion kept yet the decrees of Moyse's lawe literally,  
 according as the whole Church followed, yet in  
 many thinges the Iuish maner: for why? The  
 Apostles were not able vpon the sodain to blotte  
 out all customes and rites of the lawe instituted  
 of God himselfe, as all that come to the faith  
 must of necessitie abandonne Idols inuented of  
 the diuell. And this forsothe they were forced to  
 beare a time withall, lest the Iewes which liued  
 amonge the gentils, might be offended. For in  
 the like consideration also S. Paul did circumcise  
 Timothie, offered bloudsacrifices in the temple,  
 shaued

*Vniuersa-  
 lity pre-  
 scribes.*

*The primi-  
 tive church  
 at the first  
 did not ab-  
 yogue all  
 Iuish cere-  
 monies.*

*2 Cor. 16.*

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 shaued his head at Corinth with Aquila and Pris-  
 cilla, all truly to no other intent, but that the  
 Iewes might not be offended. Vpon this conside-  
 ration Iames saied vnto Paule. *You see brother, howe* *Act. 28*  
*many thousandes of the Iewes haue receiued the faith,*  
*& all these are yet zelous followers of the lawe.* Not-  
 withstanding the light of the gospell now shi-  
 ning through out the worlde, it is not now ne-  
 cessary, no it is not lawfull now for any Christian  
 man to be circumcised, or to offer vp bloody sa-  
 crifices of beastes. S. Iohn therefore according to *Exo. 12*  
 the custome of the lawe, in the fourteenth daie  
 of the first moneth at the euening, began to ce-  
 lebrate the feast of Easter, not regarding whether  
 it fell on the Sabaoth daie, or any other tery of the  
 weeke. But S. Peter preaching the gospel at Rome *Ioan. 20*  
 remembring that our Lord arose the first day af-  
 ter the Sabboth, geuing thereby to vs certain and  
 assured hope of our reurrection, he vnderstode  
 the obseruation of Easter in such sorte, that ac-  
 cording to the custome and commaundements of  
 the lawe, he looked for (euen as S. Iohn did) the  
 rising of the Moone at euening in the fourteenth  
 day of his age, in the first moneth. And at  
 the rising thereof at euening, if the morow  
 after were Sondag (which then was called, the  
 first day after the Sabboth) he began in that very  
 euening to obserue the feast of Easter, as all we  
 do euen to this day, beginning on Easter eue. But  
 if Sōday were not the next morow after the four-  
 tenth day of the chaunge of the Moone, but the  
 sixteenth, seuentēth, or any other day of the Moone  
 vntill the one and twentieth, he taried for the  
 Sondag, and the Saterdag before vpon the eue-  
 ning, he began the most holy solemnitie of Easter.  
 Thus

*This ma-  
 ner is ob-  
 serued  
 nowe vnto  
 formely in  
 all Chri-  
 stendome.*

Thus it came to passe that Easter sonday was kept only, either the fiftenth day of the chaunge of the Moone in the first moneth, or the one and twentieth, or in some day betwene (as the sonday fell) and no daie elles.

Neither doth this new obseruation of the ghospell & of the Apostles, breake the olde lawe, but rather fulfill it. For in the lawe it is commaunded, that the passeouer shoulde be solemnized from the euening of the 14. day of the chaunge of the moone of the first moneth, vntill the 21. day of the same moone. Which obseruation, all the successours of S. Iohn in Asia after his death, and the whole vniuersall Church throughout the whole worlde, hath embraced and followed. Againe it was by the Nicene councell not newly decreed, but confirmed (as the Ecclesiasticall history witnesseth) that this is the true obseruation of Easter, and of all Christian men to be celebrated after this accompt. Whereby it is cleremy Lord Colman, that you neither followe the example of S. Iohn (as you suppose) neither of S. Peter, whose tradition wittingly you withstande, nor the law, nor the ghospel in the obseruation of your Easter. For S. Iohn obseruing the time of Easter according to the lawes of Moyse, passed not vpon the Sunday, as you do, who keepe your Easter alwaies vpon a Sunday. Againe S. Peter celebrated the Easter vpon the Sunday from the fiftenth day of the chaunge of the moone, vntill the 21. day, which you follow not, who keepe it so vpon the Sunday, that you reckon from the 14. day of the chaunge, vnto the 20. So that oftentimes you beginne your Easter in the 13. daie of the change at euening, which

*Exod. 12.*

*Ruffinus  
lib. 10. c. 6.*

neither the olde lawe obserued, neither Christ in eating his passeouer, and instituting that most holy Sacrament in remembraunce of his passion vsed, but on the 14. daie. Againe the 21. day of the moone which the lawe expressely commaunded, you do vtterly exclude from the celebrating of your Easter. Thus as I said, in the obseruation of that most excellent festiuitie, you neither agree with S. Iohn, neither with S. Peter, neither with the law, neither with the gospel.

To these Bishop Colman replied, and saied. *Enseb. l. 7<sup>a</sup> cap. 28. Histo.* How thinke yee? Did Anatholius that holy man and so much commended in the ecclesiasticall history of you before alleaged, thinke or teach contrary to the lawe and the ghospell, writing that Easter ought to be obserued from the 14. day of the moone, vnto the 20? Is it to be thought that our most Reuerend Father Columba and his successours, vertuous and godly men, who kept their Easter after the same maner, ether beleued or liued contrary to holy Scripture? especially their holinesse being such, that God hath confirmed it with miracles? Truly as I doubt not but they were holy men, so I will not feare to follow alwaies their liues, maners, and trade of discipline. *Vide Enseb. lib. 7. cap. 28. Histo. Eccl.* In good soth, quoth Wilfrid, it is well knowne Anatholius was a right holy man, very well learned, and worthy of much praise. But what is that to you, who vary also from his decrees and doctrine? For Anatholius in his Easter (according to the truth) accompted the visuall compasse of 19. yeres, which you either vtterly are ignorant of, or if you know it, yet though it be through all Christendome obserued, yee set light by it. Againe though he obserued the Easter Sunday sometime

vpon

vpon the 14. day of the moone, yet he accompted the same day at euening to be the fiftenth of the chaunge, after the accompt of the Ægyptians. So vpon the 20. day he kept the Easter, that at the sonne setting, he reckoned it for the 21. Which his rule and distinction, that you be ignorant of, it is manifeste by this, that some time you keepe your Easter cleane before the full of the moone, euen the 13. day of the chaunge.

*Math. 7.* Astouching your father Columba, and those which followed him, whose holy steppes you pretend to follow, as the which haue bene confirmed by miracles, to this I may answer, that in the day of iudgment, whereas *many shall saie vnto Christ, that they haue prophesied, cast out diuells, and wrought miracles in his name, our Lord will answer, that he knoweth them not.* But God forbid that I should so iudge of your fathers, for it is our duty of such as we knowe not, to deeme the best. Therefore I deeme not but they were men of God, and acceptable in his sight, who loued God, though in rude simplicitie, yet with a godly intention. Neither do I thinke that the manner of their obseruation coulde be much preiudicall against them, as long as they had yet receiued no instructions to the contrary: but I rather verely suppose, seing such commaundements of God, as they knew they willingly followed, they would also haue conformed themselues to the Catholike iudgement, if they had bene so informed. But now Sir you, and your companions, if hearing the decrees of the Apostolike see, or rather of the vniuersall Church, and that also confirmed in holy write, you follow not the same, you offend and sinne herein vndoubtedly. For though  
your

your fathers were holy men, could yet thole few of one so small corner of the vttermost Iland of the earth, preiudice the whole Church of Christ, disperfed through the vniuersall worlde? And if your father Columba (yea and our father, if he were the true seruant of Christ) were holie and mighty in miracles, yet can he not by any meanes be preferred before the most blessed prince of the Apostles, to whom our Lorde saied. *Thou art Peter, and vppon this rocke I will bulde my Church, and hell gates shall neuer preuaile against her: and to thee I will giue the keyes of the kingdome of heauen.*

Thus when Wilfrid had concluded, the kinge *Note the conclusion of the kinge* saied vnto bishop Colman: Were these thinges in dede spoken to Peter of our Lord? To whom the bishop answered, yea. Can you then (saith the kinge) geue euidence of so speciall authoritie geuen to your father Columba? The bishop answering, No, the kinge spake vnto both parties, and saied. Agree ye both in this without any controuersy, that these wordes were principally spoken vnto Peter, and that vnto him the keyes of the kingdome of heauen were geuen? When both had answered, yea: the kinge concluded and saied. Then I say vnto you, that I will not gainsay such a porter as this is, but as farre as I knowe, and am able, I will couet in all pointes to obey his ordinaunces, lest perhaps when I come to the dores of the kingdome of heauen, I finde none to open vnto me, hauing his displeasure, which is so clerely proued to beare the keyes thereof. Thus when the kinge had saied, all that late and stood by of all sortes and degrees,

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abandonning their former vnperfectenesse, con-  
formed them selues to the better instructions  
which they had now learned.

*How bishop Colman being overcome, returned  
home, and Tuda succeeded in the bishopricke. Also  
what trade of life those gouernours of the church  
then lead.*

## THE XXVI. CHAPTER.

**T**He controuerfy being thus ended, and the  
assemblie dissolued, bishop Agilbert retur-  
ned home. Bishop Colman also seing his doctrine  
and secte reproued, takinge with him such as  
refused to accept the Catholike obseruation of  
Easter, and the carying of a rounde shauen crowne  
(for of that matter also much disputation then  
was had) returned vnto Scotland, minding to  
deliberat there with his countrymen, what to  
folow herein. Bishop Cedda forsaking the Scores,  
embraced the Catholike tradition, and returned  
to his bishoprick. This controuerfie was moued  
in the yeare of our Lorde 664. in the 22. yeare of  
kinge Oswin, and 30. yeare after the Scottes had  
ben bishops ouer the englishmen. For Aydan gou-  
uerned the church 17. yeares, Finanus, ten, and  
Colman three. After the departure of Colman in  
to his countrie, Tuda was set bishopp ouer the  
Northumberland men, instructed and created  
bishop amonge the South Scottes, wearing after  
the maner of that countrie, a rounde shauers  
crowne, and obseruing the Easter after the Catho-  
like maner. He was a man of great vertue, and ho-  
lynesse, but he gouerned the church a smal time,  
for

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for he came out of Scotland, whiles Colman,  
was yet bishopp, teaching diligently both in word  
and example, the true faith of Christ.

In holy Iland, at the departure of the Scottes,  
Eata a reuerend father and most meeke person was  
made Abbat, ouer the rest of the monkes which  
remained, who before had bene Abbat of Mail-  
ros at the suire of bishopp Colman obtaining it of  
kinge Oswin at his departure, because the same  
Eata had bene one of the 12. scholars of Bishop  
Aidan, who at his first coming into England he  
brought vp. For this bishopp Colman, was dere-  
ly loued of kinge Oswin, for his rare wisdom  
and his vertu. This Eata not longe after was made  
bishop of holy Iland. Bishop Colman at his de-  
parting, toke with him certaine of the bones of  
bishop Aidan, parte also he left in the church  
which he was bishop of, laying them vp in the  
vestry thereof.

But how sparefull personnes he and his pre-  
decessours were, and how greatly they abstained  
from all pleasures, euen the place, where he bare  
rule, did well witnesse; in which at their depar-  
ture fewe houses were founde beside the church:  
that is to say, those houses only without the  
which ciuill conuersation could no wise be main-  
tained. They had no mony, but cattaille, for if they  
tooke any mony of riche men, by and by they  
gaue it to poore people. Neither was it needefull  
that either mony should be gathered, or houses  
prouided for the receiuing and intertainment of  
the worshipfull and welthy, who neuer came  
then to church, but onely to praye and to heare  
the worde of God. The kinge himselfe, when  
occasion serued to resort thither, came accom-  
panied

*Commenda-  
tion of the  
Scottish  
monkes,  
which gou-  
vernea first  
the english  
church in  
the North  
countrie.*

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payned only with fyue or six persons, and after  
prayer ended, departed. But if by chaunce it for-  
tuned that any of the nobilitie or of the worship-  
full, refreshed them selues in the monasteries, they  
contented them selues with the religions mens  
simple fare and poore pittens, looking for no o-  
ther cares aboue the ordinary and daily diet. For  
then those learned men and rulers of the church,  
sought not to pamper the panche, but to saue the  
soule, not to please the worlde, but to serue  
God.

Whereof it came then to passe, that euen the  
habite of religious men was at that time had in  
greate reuerence, so that where any of the clergie  
or religious person came, he should be ioyfully  
receiued of all men, like the seruant of God. A-  
gaine if any were met going on iourney, they  
ranne vnto him, and making lowe obeissaunce,  
desyred gladly to haue their benediction eyther  
by hand or by mouth. Also if it pleased them to  
make any exhortation as they passed by, euerie  
man gladly and desirously harkened vnto them.  
Vpon the Sondayes ordinarily the people floc-  
ked to the church or to monasteries, not for bely  
cheere, but to heare the worde of God: And if a-  
ny priest came by chaunce abroad into the village,  
the inhabitants thereof would gather about him  
and desyre to haue some good lesson or collatiō  
made vnto the. For the priests & other of the clergie  
in those dayes, vled not to come abroad in to vil-  
lages, but only to preache, to baptise, to visite  
the sicke, or (to speake all in one worde) for the  
cure of soules. Who also at that time were so  
farre from the infection of couetousnes and am-  
bition, that they would not take territories and

Religious  
men in our  
primitive-  
church re-  
uerenced.

pos-

possessions toward the buildinge of monasteries,  
and erecting of churches, but through the earnest  
suite, & almost forced therto of noble and welthy  
men of the worlde: which custome in all pointes  
hath remained a longe time after in the clergy of  
Northumberlande. And thus much of these mat-  
ters

*Now Egbericht a holy man, and english borne, lead a  
religious solitary life in Ireland.*

## THE XXVII. CHAPTER.

THIS very yeare of our Lord 664. a great eclips-  
e of the Son hapned on the third day of *An. 664*  
May about ten of the clocke, in which yeare al-  
so a sodain great plague consuming, first the south  
partes of Britanny, taking holde also in Northum-  
berland with longe & much continuance, wasted  
away an infinit number of men. In which mor-  
talitie the foresaied bishop Tuda, was taken out  
of the worlde, and honourably buried in a mo-  
nasterie, called Pegnalech: this plague perced al-  
so euen to Ireland.

There were at that time in the Iland, diuers  
young gentlemen & other of England, which vn-  
der Finanus, and Colmannus their bishops, hadd  
departed a side thither, partly to liue more straight-  
ly, and some of those forthwith bounde them  
selues to the religious habit, some other wande-  
ring: rather about the celles and clolets of such  
as taught, folowed more their study and lear-  
ning. Al these the Scottes entertained gladly and  
cherefully, geuing them not only their borde

V 3

and

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and their learning free, but bookes also to learne  
in.

Lincolne  
shire.

Howes in  
sicknesse  
Canonically  
labours.

Amonge these, two young gentlemen of England were of great towardnesse aboue the rest, Edelhum and Ecbert, of the which two, the former was brother vnto Edelhum that blessed man, who in the age folowing liued also in Ireland for studie sake, from wyhence with great learning and knowledge returning home to his countrie, he was made bishopp of Lindisse, and ruled the church honourably a longe time: These yonge gentlemen liuing in the monasterie (which in the Scottish tounge is called Rathmelig) al their companions being ether taken away by the mortalitie, or otherwile gone abroad, remained both of them behinde, lying sicke of the plague. Ecgbert one of the two, when he thought his time was come to die (as I learned by the report of a most trusty and reuerend olde man, who tolde me he heard the whole storie from Ecgberts owne mouth) departed very erly out of his chamber where the sicke were wonte to lye, and getting him to a secret comodious place, sate downe all alone, began diligently to thinke on his former life, and being pricked with the remembrance of his sinnes, washed his face with teares, beseeching God from the bottom of his hart, to lend him life, and time of repentaunce, to bewaile & recompence with amendment of life, his former negligences and offences. He vowed also, neuer to returne home to his countrie where he was borne, but to liue as a pilgrim al daies of his life. Againe beside the ordinarie seruice of the canonical houres (if sicknes or weakenesse of body letted him not) he vsed to say euery day the whole psalter to

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psalter to the honour & praise of almighty God. Last of all to faste ones euerie weeke, one whole daye and night.

His vowes, prayers and lamentinges thus being ended, he returned to his chamber, and finding his fellow a sleepe, went also to bedde, to take some reste: which after he had a litle done, his fellow waking looked vpon him, and sayed. O brother Ecgbert, what haue you done? I had hoped, we should both haue passed together to life euerlasting, but now vnderstand you, that ye shall haue your request: for it was reueled vnto him by a vision, both what the others petition was, and that he had obtained it: What neede many wordes, Edelhum the night folowing departed, Ecgbert recovered, and liuing many yeres after being made priest, leading a life worthy of that vocation, after great amendment of life, as he desyred, departed this world of late, to witt, in the year of our Lorde 729 in the 90. yere of his age. He lead his life in great perfection of humilitie, meekenes, continency, innocency and integrity. Whereby he much profited both his owne countrie and the place where he liued, in voluntarie banishment amongst the Scottes and the Pictes in example of liuing, in diligence of teaching, in auhoritie of correcting, in bountifullnesse of bestowing, that which the riche gaue abundantly vnto him. Beside his vowes mencioned before, he made and kept others as that thourough out the whole lent, he neuer eate more then once a day: eating also then nothing els but bread and thinne milke, and that also with a certain measure. His milke was of one day olde, which the day before he would eate it, he was wont to put and keepe

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 keepe it in a viole, and the night folowing  
 skimming away the creme, with a litle bread to  
 drinke it vp. This kind of feast he vsed to keepe  
 50. dayes before Christmas, and as longe after  
 Whitsontyde, all his life tyme.

*How after the death of bishop Tuda, Wilfrid in  
 France, and Ceadda amonge the west Saxons, were  
 made bishops of Northumberland prouince.*

### THE XXVIII. CHAPTER.

**I**N this meane tyme, kinge Alcfrid sent Wil-  
 frid his priest vnto the kinge of Fraunce, that  
 he might be cōsecrated bishop in his dominions,  
 who sent him to be consecrated of Agilbert (of  
 whom before we made mencion) being then bish-  
 opp of Paris, where he was consecrated, with  
 great honour of him and many other bishops, me-  
 ting for that purpose together in a Manour of the  
 kings called, *In compendio*, Bishop Wilfrid making  
 some abode in Fraunce after his consecration,  
 kinge Oswin folowing the example and diligence  
 of his soone kinge Alcfrid sent into kent a holy  
 man, vertuous, sufficientlie learned in holy scrip-  
 ture, and a diligent performer of that he had ler-  
 ned, to be created bishop of Yorke. This man  
 was a priest, and called Ceadda, brother to the  
 most Reuerend bishop Ceddi (of whom we haue  
 often spoken before) and Abbat of the monaste-  
 rie of Lesting. The king set also with him an  
 other of his priestes, Eadhed by name, who af-  
 ter in the reigne of kings Ecfred, was bishop of  
 Rhyppon: But they at their arriuall in Kent, fin-  
 ding the Archebishop of Canterbury *Deus dedit*,  
 departed

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 departed, and no man as yet supplying his rowne *Consecra-*  
 stroke ouer to the west Saxons, where Wini was *tion of Bish-*  
 bishop, and of him this vertuous man Ceadda, *ops with*  
 was consecrated bishop, hauing with him to *a number*  
 assiste and accompany him at the consecration, *of other*  
 two other bishops of the olde Britons, who con- *Bishops.*  
 tinewed yet in their accustomed obseruation of  
 Easter, beginning from the fourteenth day of the  
 chaunge, contrary to the canonicall and right or-  
 der, as we haue often sayed before. There was  
 not at this tyme, beside this bishop Wini, any  
 one true bishop and rightly consecrated in all  
 Britanny.

Ceadda then being thus created and consecra-  
 ted bishopp, began seriously to set forth the truth  
 of Gods word, to leade his life in chastitie, hu-  
 militie, & abstinence, to study & much teaching.  
 For which purpose, he cōtinually visited the cyties  
 townes, villages, yea and priuat houses in his  
 diocese, and that not making his iourney on hor-  
 sebacke, but going alwayes on foote, as the Apo-  
 stles vsed. At this he had learned of the vertuous  
 bishopp Aidan, and of his brother bishop Ceddi,  
 whose vertuous examples he endeououred all-  
 wayes to folowe, and to teach the same vnto o-  
 thers. Wilfrid also returning to England, now a  
 bishop, instructed much the church of England,  
 and reduced them to the Catholike vnitie, tou-  
 ching externall rites and obseruations in many  
 pointes. Whereby it came to passe, that Catholi-  
 ke ordonaunces taking place, and beginning daily  
 to be more and more embraced, the whole com-  
 pany of the Scottes which then liued among the  
 english men, eyther yelded to the same, or else re-  
 turned backe to their owne contrie.

*How Wighard priest was sent to Rome to be consecrated Archebischopp of Canterbury, and how he died there, according as was specified by letters from the Pope.*

## THE XXIX. CHAPTER.

**A**T this tyme the most worthy and renowned kinges of England, Oswin of the North countrie, and Ecgbert of kent, and the places adioyning, deliberating betweene them selues, touching the peaceable gouernement of the church (for king Oswin had now perfectly lerned, though he were brought vp by the Scotts, that the church of Rome was the Catholike and Apostolicall church) by the choise and consent of the holie clergy of England, called vnto them one Wighard a priest, a man of great vertu and worthy to be a bishop, one of the clergie vnder *Deus dedit* the deceased Archebischopp, and sent him to Rome to be consecrated, to the intent that he being made Archebischopp, might consecrate and order other byshops for the Catholike churches of Englishmen through out all Britanny. But Wighard coming to Rome, before he could be consecrated bishop, departed this life, wherevpon the Pope sent backe to kinge Oswin these letters.

To our most honorable Sonne, Oswin kinge of the Saxons, Vitalianus Bishop, the seruauant of those which serue God. We haue receiued your excellencies wishfull lettres, by the perusal whereof, we perceiued your excellencies most godly deuotion, and seruent zele to attaine euertlasting life, hoping assuredly, that as you now reigne

gne ouer your people, so in the life come you shall reigne with Christ, for as much as by his Souuerain helpe and grace, you are now conuerted to the true, right and Apostolike faith. Blessed is that people, ouer whom God hath placed a prince of such wiledome, vertu, and desyre of Gods honour, as he who not only serueth God himselfe incessantly, but also laboureth to draw all his subiects to the right vnirie of the Catholike and Apostolike faith, purchasing them thereby vndoubted saluation of their soules. For who hearing this ioyfull report of such a Prince, will not also reioyle thereat? What Christen hart wil not leape for ioy, and conceiue singular comfort of so zelous furtheringe of the faith? Truly considering the happy conuersion of your nation to the seruice of almighty God, I remembre and see accomplished in you, the oracles of the diuine prophets as it is written in Esay. *In that day the roote of Iesse shall stand vp for a token to the people, him the nations shall call vpon.* And againe. *Heare o ye Ilandes, and barkenye people that dwell a farre of.* And within a few wordes after, the prophet crieth to the church. *It is not enough that thou shalt serue me, I haue geuen thee for a light to the nations: that thou be my saluation euen to the furdermost partes of the earth.* And againe *Kinges shall arise and shall adore.* And a litle after. *I haue geuen thee for a league of my people, that thou shouldest raise vp the earth, and possesse the scattered inheritages, and say to those which lye bounde, come ye forth: & to those which sate in darknes, be yee opened.* And againe. *I the Lord haue called thee righteousnes, and haue taken thy hand, and haue saued thee, and haue set thee to be a light vnto nations*

*nations, and to be a league betwene my people, that thou maiest open the eyes of the blind, and deliuer from bondes the bounde, the man sitting in darckenes, out of the prison.* Beholde most honourable Sonne, by the verdit of the prophets it is most clere, that not onely you, but all nations shall beleue in Christ the maker of all thinges. It behoueth therefore your highnes being now a parte of Christ, to follow in all thinges and alwaies, the sure rules and ordonnances of the head of the Apostles, as well in obseruing your Easter, as in all other thinges deliuered by the holy Apostles Peter and Paule, whose doctrine doth daily lighten the hartes of all true beleuers, no lesse then the two lightes of the element, geue their light to the whole worlde.

And after many other wordes written touching the vniforme obseruatiō of Easter through out the whole worlde, it followeth in the letter. As touching one well furnished with lerning and other qualities mete to be your bishop, according to the tenour of your letters, we could not so sodenly finde any ready, the iourney being so longe vnto you. Truly as soone as we shall espie out a meete person and worthy of that vocation, we shall direct him spedely to your countrie, that by his preaching, and by holy scripture, he may thouroughly roote out all the wicked darrell of the enemy forth of your Iland, by the helpe and grace of almighty God. The presents which your highnes directed to the blessed prince of the Apostles for his perpetuall memory, we haue receiued, thanking therefore your highnes, incessantly beseeching (withal our clergy) the goodnes of God, for your highnes preservation

seruation and good estate. The bringer of your presents is departed this life, and is laied at the entry of the blessed Apostles toinbes, we much lamenting and bewailing at his departure here. No withstanding by the bearers of these our presents, we haue sent you the iewels of holy Martyrs, that is, the relikes of the blessed Apostles Peter and Paule, and of the holy Martyrs, S. Laurens, Iohn and Paule, of S. Gregory, and of Pancratius, all to be deliuered to your highnes. To your Lady and bedfellowe, our spirituall daughter, we haue sent by the laied bearers a crosse of golde, hauing in it a naile taken out of the most holy chaines of the blessed Apostles Peter and Paule, of whose godly behauour we vnderstanding, haue all as much reioyled, as her vertuous dedes are before God pleasaunt and acceptable. We beseeche therefore your highnes, to further and set forward the conuersion of your whole Iland to the faith of Christ, you shall not vndoubtedly lacke herein the speciall protection of our Lorde Iesus Christ, the redemer of all mankind, who will prosper you in all thinges to the encreasing of his true beleuers, and planting of the Catholike and Apostolike faith: For it is written *Seeke yee first the kingdome of God, and the righteousness thereof, and all thesethinges shall be added vnto you.* Truly your highnes seeketh, and shall no doubt obtaine, and all partes of your Iland (as we wish and desire) shall be brought vnder your allegeaunce. We salute your highnes with most fatherly affection, beseeching continuallie the mercy of God, that it will vouchsafe to assist you and all yours, in the perfourmance of all good workes, that in the worlde to come, you may

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may all liue and raigne with Christ. The heauenly  
lie grace from aboue preserue alwaies your high-  
nes. In the next booke following we shall haue  
occasion to declare, who was founde and appoin-  
ted bishop in place of Wighard that died at  
Rome.

*How the people of Essex & London in a time of plague  
returning to Idolatry, by the diligence of Iaruma-  
nus their bishop, were soone reclaimed and amen-  
ded.*

### THE XXX. CHAPTER.

**A**T this time Sigher and Sebbi kinges, ruled  
ouer the people of Essex and London after  
the death of Guidhelme (of whom we haue spo-  
ken before) although these were also vnder the  
allegiance of Wulfher, king of the Middel-land  
englishmen. This prouince being visited with  
that greate plague and mortalitie (which we  
mencioned before) Sigher with the people ouer  
whom he ruled, forsaking the Sacramentes of  
Christes religion, fell to Apostasie. For both the  
kinge himselte, and many as well of the people,  
as of the nobles, louing this present life, and not  
seeking after the life to come, or els not beleuing  
any such life at all, began to renew their temples  
which stode desolat, and to worship idols, as if  
they could therby escape the mortalitie. But Sab-  
bi his companion, with all vnder him, perseuered  
deuoutly in the faith, and ended his life in great  
felicite, as we shall hereafter declare.

Wulfher the king vnderstanding parte of his  
dominions to fall from the faith, for to call them-  
backe

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backe againe, sent vnto them bishop Iarumanus,  
the successor of Trumher, who by much labour  
and diligence, being a man of great vertu, pain-  
full, and zelous (as a certain priest waiting them  
vpon him & helping him in preaching the gos-  
pell reported vnto me) brought them to the faith  
again, both the kinge, and all his people. So that  
abandoning and throwing downe their temples  
and altars, they opened againe the Churches,  
confessed gladlie the name of Christ, and chose  
rather to die, in hope of resurrection, then to liue  
in the filth of Idolatry. Which being so brought  
to passe, their priestes and instructors returned  
home with much ioye and comfort,

THE

# THE FOVRTH BOOKE OF THE HISTORIE OF THE CHVRCH OF ENGLAND.

*How after the death of Deusdedit, Wighart being sente to be made bishop, and dying there, Theodore was consecrated Archebishop, and sent into England with a certain Abbat named Adrian.*

## THE I. CHAPTER.



He same yeare of the foresaied eclipse and pestilence that soone after followed, in which also bishop Colman (ouercome by the generall and vniforme sentence of the Catholikes) returned home to his countrie; Deusdedit the sixt Archebishop of Canterbury died, the 14. day of Iuly. Ercombert also kinge of kent, departed this world the very same moneth and day, and left to his sonne Ecgbert the Crowne and kingdome, which he receiued and held the space of 11. yeres. At that time the see of Canterbury being vacant a great while, and the diocese desirous of a bishop, Wighart a vertuous priest, a man very well lerned, skilfull of the Canons, rules, and disciplines of the Church, and an eng-

an english man borne, was sent to Rome both by Ecgbert, and also Oswin kinge of Northumberland (as we haue mencioned before) and with him certaine presents to the Apostolike Pope, as great store of plate, both siluer and golde. Being arriued at Rome, in the time that Vitalianus gouerned the Apostolike see, and hauing declared the cause of his coming to the saied Pope, wi him short space, he and almost all his company, were taken with the pestilence and died. Whereupon the Pope with aduise and counsell enquired diligetlie, whom he might direct for Archebishop ouer the Churches of England.

In the monasterie of Niridan, not farre from Naples in Campania, there was an Abbat named Adrian, an African borne, a man very well lerned in the scriptures, thouroughly instructed both in monasticall discipline, and in ecclesiasticall gouernement, very skilfull of the greeke and latin tounge. This man being called to the Pope, was willed of him to take the bishoprike vpon him, and to trauail into England. But he answering that he was no meete man for so high a degree, promised yet to bringe forth one, which both for his lerning and for his age, were more worthy of that vocatiō, & offered to the Pope a certain mōke liuing in a Nunnery there by called Andrew, who though he were of all that knewe him, esteemed worthy of the bishoprike, yet for the impediment of his weake and sickely body, it was not thought good to sende him. Then Adrian being to take it vpon him, desired certain daies of respite, if happely in the meane time, he could finde any other meete to supplie that roome.

At this time there was in Rome a certaine  
X monks

monke of Adrians acquaintaunce, named Theodore, borne at Tarsus in Cilicia, a man both in prophane and diuine knowledge, and in the greke and latin tounge excellentlie lerned, in manners and conuersation vertuous, and for age reuerend, being then 66. yeres olde. Him Adrian offered and presented to the Pope, and obtained that he was created bishop. Yet with these conditions, that Adrian should accompany him into England, because hauing twise before trauailed into Fraunce for diuers matters, he had therefore more experience in that iourney, as also for that he was sufficiently furnished with men of his owne. But chiefly that assisting him alwaies in preaching the ghospell, he should geue diligēt eye & heede, that this Theodore being a greeke borne, introduced not after the maner of the grekes, any doctrine contrary to the true faith receaued, into the English Church, now subiect vnto him.

This man therefore being made subdeacon, tarried yet in Rome 4. moneths, vntill his haire was full growen, to take the rounde ecclesiasticall tonture, which before he had taken like vnto the East Church after the maner of S. Paule, whereof we shall hereafter treat more at large. He was consecrated bishop of Vitalianus then Pope, in the yeare of our Lord 668. the 26. day of March vpon a Sunday. The 17. after of May in the company of Adrian the Abbat he was directed to England. Their iourney commenced, first by see they arriued at Marsilia, and so by lande to Arles, where deliuering to John the Archebishop, letters of cōmendation frō Vitalian the Pope, they were receaued and enterteyned of him, vntill that Ebroinus chief of the Kinges Court, gaue them

saule.

saule conduit to passe and go whither they intended and woulde. Which being graunted them, Theodore tooke his iourney to Agilbert bishop of Paris, of whom we haue spoken before, and was very frindly receaued of him and kept there a long time. But Adrian went first to Em-meson and after to Faron bishop of Meldes, and there continewd & rested with the a good space: for winter was at hand, and draue them to abide quietly in such cōuenient place as they could get.

Now when word was brought to King Egbert, that the bishop, whom they had desired of the Pope of Rome was come, & rested in France, he sent thither straight way Redfride his lieutenant, to bringe and conducte him. Who when he came thither, tooke Theodore with the license of Ebroinus, and brought him to the porte that is named Quentauc, where they continewd a space, because Theodore was weake, sicke and weary. And as sone as he began to recouer health againe, they sailed to England. But Ebroinus withhelde backe Adrian, suspecting he had some embassie of the Emperours to the Kinges of England against the realme of Fraunce, wherof at that time he had speciall care & charge. But when he founde in deede that he had no such thinge, he dimissed him and suffred him to go after Theodore. Who as soone as Adrian came to him, gaue him the monasterie of S. Peter the Apostle, where (as I haue mentioned before) the Archebishops of Canterbury are wonte to be buried. For the Apostolique Pope had required Theodore at his departinge, to prouide and geue Adrian some place in his diocese, where he and his company might cōmodiously continewe & liue together.

The count  
re about  
Lions?

The An-  
gustins in  
Canterbury

Dominus  
Papa Apo-  
stolice

Howe Theodore visited the country, and how the Churches of England receaued the true Catholique faith, and began also to studie the holy scriptures, and how Putta was made Bishop of Rochester for Damian.

## THE II. CHAPTER.

**T**heodore came to his Church the 2. yere after his consecration, the 27. day of May being sonday, and continewed in the same 21. yeres, three moneths, and 27. daies. And straight way he visited all the countrie ouer, where soeuer any english people dwelt (for all men did most gladlie receaue him and heare him) and hauing still with him the companie and helpe of Adrian in all thinges, did sowe abroad and teache the right wayes and pathes of good life, and the canonicall rite and order of keeping the feast of Easter. For he was the first Archebishop, vnto whom all the whole Church of the English nation did yeald and consent to submit themselues. And because both he and Adrian, as we haue laid, were exceding well learned, both in profane and holy literature, they gathered a company of disciples or scholars vnto them, into whose breastes they daily did powre the flowing waters of holisome knowledge. So that beside the expounding of holy scripture vnto them, they did withall instruct their hearers in the sciences of musick, Astronomie, and Algorisme.

In the tounes they so brought vp their scholars, that euen to this day some of them yet liuing, can speake both the Latin and Greeke tongue as

ge, as well as their owne in which they were borne. Neither was there euer, since the English men came first to Britanie, any time more happy than at that present. For England then had most valiant and Christian princes, it was feared of all barbarous and forrain nations. The people at home were all wholly bent, to the late ioyfull tydings of the kingdome of heauen, and if any man desired to be instructed in the reading of the holy scriptures, there lacked not men expert and cunning, ready to teache him. Againe at this time the tunes and notes of singing in the Church, which vntill then were only vsed and knowen in Kent, began to be learned through all the Churches of England. The first master of songe in the Churches of Northumberland (except Iames whom we spake of before) was Eddi surnamed Stephen, who was called and brought from kent by Wilfride a man most reuerend, who first among all the bishops that were of the English nation, did learne and deliuer the Catholique course of life to the English Churches.

Thus Theodore vewing ouer & visitinge eche where, did in conuenient places appoint bishops, and together, with their helpe and assistance, amended such thinges as he found not well and perfecte. And among all other when he reprocured bishop Chadda, for that he was not rightly consecrated, he made moste humble aunswer, and saide: If you thinke that I haue taken the office of a bishop not in dewe order and maner, I am ready withall my hart to giue vp the same, for I did not thinke my selfe euer worthy therof, but for obedience sake being so commaunded I did agree (although vnworthy) to take it vpon me.

*Singing in Churches throughout all England.*

*Theodore the first Primat of the first Archbischop, vnto whom all the whole Church of the English nation did yeald and consent to submit themselues.*

Bishop  
Chadde a  
man of  
great hum-  
bleness.

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Which humble answere of his Theodore hearing,  
said, that he should not leaue his bishopricque,  
but did himselfe supplie and rendre complete his  
consecration, after the right and dewe Catholi-  
que maner. The very same time in which after  
the death of *Deus dedit*, an Archebishop of Can-  
terbury was sued for, consecrated, and sent from  
Rome, Wilfrid also was sent from England to  
Fraunce to be consecrated. Who because he re-  
toured into kent before Theodore, did make  
priestes and deacons vntill the time that the Ar-  
chebishop himselfe came to his see. Who at his  
comming to the citie of Rotcheſter where the see  
had bene now longe vacant by the death of Da-  
mian, did appoint and consecrat bishop there, a  
man better skilled in the ecclesiasticall discipline,  
and more geuen to plaine and simple sinceritie of  
life, than any thinge politike in worldly affaires.  
His name was Putta, a good Church man, and  
cunning in musike after the Romaine vse, which  
he had learned of Pope Gregories scholers.

*How Chadde afore mentioned, was appointed bishop  
of the Marshes or middle englishmen: and of his  
life, death, and buriall.*

### THE III. CHAPTER.

Lincolne  
diocese,  
and Lich-  
field, and  
Wor-  
cester.

AT that time was Wulpher king of the Mar-  
shes, who after the death of Iaruman, desi-  
red of Theodore to haue another bishop appoin-  
ted for him and his. But Theodore would not  
consecrate them a newe bishop, but desired King  
Olwin, that Chadde might be their bishop,  
who at that time liued quietly in his monasterie  
at Le-

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at Lesting, and Wilfrid ruled the diocese of Yor-  
ke, and also of all Northumberlande, and of the  
Pictes also, as far as king Oswines dominion did  
reache. And because the said most reuerend bis-  
hop Chadde, was wonte alwaies to preache and  
doo the worke of the ghospell more walking a  
foote where he went, than on horsebacke, Theo-  
dore willed him to ride, when so euer he had  
any iourney to take. But he refusing vtterly so  
to doo, for the exceeding desire and loue that he  
had of that holy labour and trauaile, Theodore  
himselfe did lifte him on horsebacke with his  
owne handes, knowing him indeede to be a very  
holy man, and so compelled him to ride whither  
neede required. Chadde being thus made bishop  
of the Marshes, the middle english men and of \*  
Lindisse, he diligently gouerned the same after \*  
the examples of the auncient fathers in great per-  
fection of life. Vnto whom also King Wulpher  
gaue the land of 50. tenements to build a mona-  
sterie withall, in the place which is called Et-  
beare, which is by a wood in the prouince of  
Lindisse, where vntill this daie the steppes of  
monasticall life which he began and placed  
there, do yet remaine. The seate and chiefe man-  
sion of the diocese he held at Lichfield, where he  
died also and was buried, and where vntill this  
day contineweth the see of the bishops who suc-  
ceeded in the same prouince.

This man had made himselfe not far from  
the Church a certaine cloſet and priuate man-  
sion, in which as often as he was at leifure from  
the businesse and ministerie of the ghospell, he  
was wont to pray and to reade secretly with a  
fewe, that is to say, 7. or 8. bretherne with him.

And when he had gouerned the Church most worthely in that prouince two yeres & an halfe, by the dispensation and appointement of God aboue, that time came, which the Ecclesiastes speaketh of: *There is a time to lay abroad stones, and a time to gather them together againe.* For there came a plague sent from God, which by the death of the body, remoued the liue stones of the Church from their earthly places, to the celestial building in heauen. For very many of the Church of this most reuerend bishop, were taken out of this life; and when his howre also was come, that he should passe out of this worlde to our Lord, it happened on a certaine day, that he abode in the foresaid closet, and had no more but one brother with him, whose name was Owen, all the rest of his fellowes being returned to Church, as the cause and houre required.

This Owen was a monke of great perfection, and one that had forsaken the world with pure intent and hope of the rewarde of heauen, a man for all pointes worthy, to whom God in speciall wise might reueale and shewe his secrettes, and well worthy to whose wordes the hearers may giue credit. For coming with Queene Edildride from the prouince of the East English, and being the chief of her seruauntes, and gouernour of her house, for the great zeale of faith that encreased in him, determining with himselfe to renounce the world, did in dede accomplish the same, not slackely and negligently, but in such sort vnclad himselfe of worldly matters, that forsaking all that euer he had, being clothed but with plaine and poore apparel, and bearing an hatchet or axe in his hand, came to the monasterie of the same most

most reuerend father, called Lestinghe. For he signified that he would entre into the monasterie, not for ease and idlenesse, as some do, but to trauaile and labour: which thing he well shewed and proued in his doinges, for the lesse able and apte he was for studie and meditation of the scriptures, the more diligent and painfull he was to worke with his handes. Finally his reuerence and deuotion was such, that the bishop accepted him for one of his brethern, to accompany him with the other fewe in the foresaid closet. Where while they within were occupied in reading and prayer, he without did those thinges abroad that were necessarie to be done.

And on a certaine day as he was doing some such thing abroad, the rest being gone to Church, (as I began to say) and the bishop being alone in the oratorie of the house, occupied in reading or prayer, this Owen heard sodainly (as he after told) a most sweete noyse of voices singing and reioysing, coming downe from heauen to the earth: which voice, he said, he first heard beginning from the south-east, that is, from whence the depth of winter comes, and then by litle and litle drawinge neere vnto him, vntil it came to the roose of the oratorie where the bishop was, where it entred, filled it within, and compassed it all rownd about. Whereat geuing earnestly mind to marke the thinge that he heard, he did againe as it were about an houre after, heare the same ioyfull song go vp and ascend from the roose of the said oratorie, and returne vp to the heauens the very same way that it came, with vnspeakeable sweetness. Whereat as he muled a space & was as it were astonied, imagining and musing depely in his minde

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 minde what this might be, the bishop opened  
 the oratorie windowe, and as he vsed to doo,  
 made a noise and signe with his hande, and bad  
 some man come into him, if there were any body  
 without. Then came he straight way, to whom  
 the bishop said: Go to the Church quickly, and  
 cause those 7. bretherne to come hither, and come  
 you with them also.

When they were come, first he admonished  
 them to kepe among themselves, and toward all  
 faithfull folke, the vertue of charitie and peace,  
 and also with vnfatigable continuance to followe  
 the rules and orders of monasticall discipline,  
 which they had either learned of him, and seene  
 in him, or founde in the doings or sayings of the  
 former fathers. And then did he tell them more-  
 ouer, that the day of his departing, was very  
 nigh at hand, for that most louely guest, quoth  
 he, who was wonte to visit our bretherne, hath  
 voutsafed this day to come to me also, & to cal me  
 out of this world. Wherefore go your waies to  
 Church againe, and speake vnto the bretherne,  
 that with their prayers they both commend vnto  
 our Lorde my departing, and remember also with  
 fasting, watching, prayers, and good workes to  
 preuent their owne departing, the houre wherof  
 is vncertaine. And when he had spoken these and  
 other like wordes, and that the brethern had tak-  
 en his blessing, and were gone forth very heauy  
 and sad, he that only heard the heavenly song,  
 came in againe, and casting himselfe flat on the  
 ground, laid.

I beseech you good father, may I be so bold as  
 to aske you a question? Aske what you will,  
 quoth he. Then, quoth the other, I pray you tell  
 me,

me, what was that song which I heard of that  
 heyfull company descending from heauen vpon  
 this oratorie, and after a time retourninge vp to  
 heauen againe? He answered and saied vnto  
 him: If you haue hearde the voice of the song,  
 and vnderstoode the comming of the heauenlie  
 companies, I commaund you in the name of our  
 Lord, to tell no man herof before my death. They  
 were indede the spirits of Angelles, which came  
 to call me to the heavenly rewardes, which I  
 haue alway loued and longed for, and after 7.  
 daies they haue promised to come againe and  
 take me with them: which was indeede fulfilled  
 euen as it was foretolde him, for straight wayes  
 was he taken with a faintnes of body, which  
 daily grewe more greuouse vpon him, and the  
 7. day (as it had bene promised him) after he  
 had first fortified his departing with the recei-  
 uing of the bodie and bloud of our Lord, his ho-  
 lie soule loosed from the prison of the bodie, was  
 caried and lead (as we may well beleue) of the  
 company of Angelles to the ioyes euerlastinge.

*How seling  
 before  
 death.*

And it is no meruaile, if he gladly behelde the  
 day of death, or rather the day of our Lord,  
 which day he did alwaies carefully looke for till  
 it came. For among his manifold merites of  
 chastitie and abstinence, of preaching, of prayer,  
 of voluntarie pouertie, and other vertues, he was  
 so far humbled in the feare of our Lorde, so much  
 mindfull of his later end in all his workes, that (as  
 a certaine brother named Trumbert was wont to  
 tell me, one of them that read the scriptures to  
 me, and was brought vp in his monasterie  
 and gouernement) if perhaps while he were rea-  
 ding, or doing some other thing, there rose any  
 sodaine

*The great  
 feare of  
 God in B.  
 Chadd.*

sodaine great blast of wind, by and by would he call on the mercy of our Lord, and beseech him to haue pitie on mankinde. But and if there came a blast yet more vehement, then would he shut vp his booke and fall downe on his face, and set himselfe more feruently to prayer. And if any stronger storme or blustreing showre cōtinewed long, or that lightning and thunders did make both the earth and ayre to shake for feare, then would he go to Church, and earnestly set his mind to praier and saying of psalmes, vntill the ayre waxed clere againe.

And when some of his companie asked him, why he did so: Haue yee not read, quoth he:

*Psal. 17. That our Lord hath thundred from heauen, and the most high hath giuen his voice? He hath sent out his arrowes, and scattered them abroad, he hath multiplied lighteninge and troubled them? For our Lord moueth the ayre, raiseth vp windes, shooteth out lightnings, thundreth from heauen, to stirre vp the creatures of the earth to feare him, to recall their hartes to the remembraunce of the iudgement to come, to plucke downe their pride, and abate their boldenes, and thus to bringe to their mindes that terrible time, when both heauens & earth shall burne, and himselfe come vpon the clowdes with great power and maiestie to iudge both the quicke and the dead. And therefore, quoth he, it behoueth vs with dewe feare and loue, to yelde and giue place to his warning from heauen, that as ofte as he troubleth the ayre, and listeth vp his hande as it were threatning to strike, and doth not yet strike, we straight way call vpon his mercie, and boulding out the very botome of our hartes, and casting out the dregges and*  
relikes

relikes of sinne, do carefully prouide that we neuer deserue to be striken at all.

With the reuelation and relation of the foresaid brother concerning the deash of this bishop, the wordes also of the most reuerend father Ecgbert do well agree, of whom we spake before. Which Ecgbert at the time when the said Chadda was a young man, & himselfe also of like age, led in Ireland a very straight monasticall life, both in prayers, continencie, and meditation of the holy scriptures. But Chadda being afterward returned to his countrie, Ecgbert abode there still as a pilgrime for our Lordes sake vnto the end of his life. Now a long time after, there came to visite him from England, a certaine most holy and vertuous man named Higbalde, who was an Abbot in the prouince of Lindisse. And as they talked together of the life of the former fathers, as the maner is of such holy men to do, and gladly would wish to followe the same, they fell vpon mention of the most reuerend bishop Chadda. And than said Ecgbert: I knowe a man yet remaining alieue in this Ilande, which when brother Chadda passed out of the world, did see a company of Angells descend from heauen, and take vp his soule with them, and then returned againe to the celestiall kingdome. Which vision whether Ecgbert meant to be sene of himselfe, or of some other, it is to vs vncertaine: yet while so worthy a man, as he, saied that it was true, the thing it selfe can not be vncertaine vnto vs.

Thus died Chadda the 6. day of Marche, and was buried first by S. Maries Church, but afterward his bones were removed into the Church of the most blessed S. Peter chiefe of the Apostles,  
the

Lincolne  
shire.

*Miracles  
at the som-  
be of S.  
Chadd.*

the same Church being finished. In both which places in token of his vertu often miracles of healing sicke folke are wonte to be wrought. And of late a certaine man that had a phrenesie, and ranne vp and downe wandring euery where, came thither at an euening, and by the ignorance or negligence of them that kept the place, lay there all the night, and the next morning came out wel in his wittes, and declared, to the great wonder and ioy of all men, that there he had by the gifte and goodnes of our Lord, gotten his health. The place of the sepulchre is couered with a woden tombe made like a litle howle, hauing an hole in the side, at which they that come thither for deuotions sake, are wont to put in their hand and take out some of the duste, the which they put into water and than giue it to drinke to sicke beastes or men, whereby the grief of their sickness is forthwith taken away, and they restored to their ioyfull desired health. In the place of B. Chadda, Theodore consecrated and ordeined Winfrid a vertuous and sober man, to rule and haue the office of a bishop, as his predecessours had before him ouer the prouinces of the Marthes and middle english, and also of Lindisfar diocese. In all which countries Wulpher (who yet liued) did holde the crowne and scepter. This Wintrid was of the clergy of the same bishop whom he succeded, and had executed the office of deacon vnder him no small time.

*Lincolne  
Diocese.*

*How*

*How bishop Colman leauing England, made two monasteries in Scotland, one for Scottes, and another for the Englishmen whom he had brought with him.*

#### THE IV. CHAPTER.

**I**N the meane time bishop Colman who was a Scottish bishop, lefte England, and tooke with him all the Scottes that he had gathered together in the Ile of Lindisfar, and about 30. englishmen also, which were all brought vp in the orders of monasticall life and conuersation. And leauing in his owne Church certaine bretherne, he came first to the Ile of Hij, from whence he was first sent to preache the word of God to the Englishmen. Afterward he went to a certaine litle Ile, which lieth on the west side, cut off a good way from Ireland, and is called in the Scottish tonge, In his bowinde, that is to say, White-calse Ile; Into which he came, and builde a monasterie, and placed the monkes in the same, which he had brought with him, and gathered together of both nations.

Who because they could not agree together, for that the Scottes in former time when haruest was getting in, would leaue the monasteries, and go wander abroad in places of their acquaintaunce, and than at winter would come againe, and require to enioy in common such thinges as the english men had prouided and laied vp, Colman seeking remedie for this discorde, and vewing all places far & neere, found at length in Irelād a mete place for his purpose, called in the Scottish tonge Magio. Of that grounde he bought a smale parcell to build

to build a monasterie therein, of the Erle that possessed the same, yet vpon this condition, that the monkes there abydinge, should remembre in their prayers the Lord of the soile, who let them haue that place.

Thus the monasterie being speedely erected by the helpe of the Erle, and of all such as dwelled thereby, he placed the Englishmen alone therein, the Scottes being lefte in the foresaid Iland: which monasterie vnto this day is holden of Englishmen, and is the same which is commonly called *Inugeo*, being now much enlarged and amplified ouer that it was at first. This monastery also (all thinges being since, brought to a better order) hath in it at this present, a notable company of vertuous monkes, who come thither out of England, and liue after the example of the worthy olde fathers, vnder their rule and appointed Abbat, in great continencie and sinceritie, getting their liuing with the labour of their owne handes.

*Of the death of king Oswin and king Egbert, and of the Synode helde at Hereford, at which the Archebishop Theodore was chiefe and president.*

## THE V. CHAPTER.

**Ann. 670.** **T**He yere of the Incarnation of our Lord 670. which was the second yere after that Theodore came to England, Oswin king of Northumberland was taken with a greuous sicknesse, whereof he died, the yere of his age, 58. Who at that time bare such loue & affection to the Apostolike see of Rome, that if he might haue escaped his

his sicknes, he purposed to go to Rome, and to end his life there in those holy places, hauing for that purpose intreated bishop Wilfride to be his guide in his iourney, and promised him a greatesomme of mony to conduct him thither. But he departed this life in that sicknesse the 15. dayes of Februarie, and lefte Egfride his sonne inheritor of the realme. In the third yere of whose raigne, Theodore gathered a Councel of bishops, with many other doctours and prelates of the church, such as had diligently studied & knewe the canonick statutes and ordinances of the fathers. Who being assembled together, he began with such minde and zeale as became a bishop, to teach diligently to obserue those thinges that were conuenient for the vniue and peace of the church. The forme and tenour of which Synode is this.

In the name of our Lorde God and Sauour Christ Iesus, who raigneth and gouerneth his church for euer. It seemed good vnto vs to assemble our selues together, according to the custome prescribed in the ecclesiasticall Canons, to treat of the necessarie affaires of the church, we the bishops vndernamed, that is, I Theodore although vnworthy, appointed by the See Apostolike, Archebischopp of Canterbury, our felowe priest and brother the most reuerend bishop of the Eastenglish, B. Biss our felow priest, and brother Wilfrid bishop of the Northumbrians, by his deputed legates present. Also our felow priestes & brethern Putta bishop of Rochester, Leutharius bishop of the west Saxons, & Winfrid bishop of the Marshes or Midleenglish men, we al beinge assembled together, and placed euery one in order

Y

in the

*The first  
Synode or  
Cenuocatio  
of the en-  
lish church*

in the church of Hereforde, the 24. of September, in the first Indiction, I beseech you, sayed I, most derely beloued brethern, for the feare and loue of our Redeemer, let vs all in common, treat and debate such things as appertaine to the right faith, keeping vprightly and straightly, the decrees and determinations of our learned auncestours and holy fathers. These and such like things, for the preseruacion of charitie and vnitie amonge vs and in the church, when I had sayed, and made an end of that exhortation and preface, I demanded of eche of them in order, whether they agreed to keepe those things, which are canonically decreed of the auncient fathers of old time. Where-  
*The deter- minations of the holy fathers to be folowed*  
 ro all our fellow priestes answered, and sayed. It pleaserh vs all very well, that those things which the canons of the holy fathers haue defined and appointed, we all do keepe and obserue the same. And then straight way did I bringe forth vnto them the booke of canons, and out of the same booke I shewed before them, ten articles, which I had noted out of diuerse places, bicause I knew them to be most necessarie for vs, and I besought them, that the same might be receaued and kepte diligently of all men.

The first article was, that we all in common doe keepe the holy feast of Ester, on the Sunday after 14. daye of the moone in the moneth of Marche.

The second that no bishop should haue ought to do in an others diocese, but be contented with the chardge of the people committed vnto him.

The third, that no bishop should moleste or any wise trouble such monasteries as were consecrated and giuen to God, nor violently take from them ought that was theirs.

The

The fourth, that monkes should not go from place to place, that is to say, from one monastrie to an other, vnlesse by the leaue of their owne abbot, but should continue in the obedience which they promised at the time of their conuersion and entring into religion.

The fift, that none of the clergy forsaking his owne bishop, should runne vp and downe where he list, nor when he came any where, should be receaued without letters of commendation from his diocesan. And if that he be once receaued, & wil not retourne being warned and called, both the receauer, & he that is receaued, shall incurre sentence of excommunication.  
*Vowe of obedience in religion*

The sixte, that such bishops and clerkes as are strangers, be content with such hospitalitie as is giuen them, and that it be lawfull for none of them to execute any office of a priest, without the permission of the bishop in whose diocese they are known to be.

The seuenth, that whereas by the auncient decrees, a synode and conuocation ought to be assembled twise a yere; yet bicause diuerse inconueniences doo happen amonge vs, it hath seemed good vnto vs all, that it should be assembled once a yere the first day of August, at the place called Clofeshooh.

The eight, that no bishop should ambitiously preferre him selfe before an other, but should acknowledge the time and order of their consecration.

In the 9. article it was generally entreated, that the number of bishops should be increased, the number of Christian folke waxing daily greater, but hereof at this time we sayed no farther.

The tenth for mariages, that no man commit adnourie, nor fornication, that no man forsake his owne wife, but only for fornication, as the holy ghospel teacheth. And if any man put away his wife being lautfully married vnto him, if he will be a right Christian man, let him be ioyned to none other: but let him so continew stil sole, or els be reconciled againe to his owne wife.

And thus these articles being in common treated of, and agreed vpon, that no offence of contention should ryse from any of vs hereafter, or any other decrees should be published in steede of these, it seemed good, that eche of vs should confirme these thinges that were decreed, subscribing therto with his owne hand. Which sentence and somme of our appointment, I gaue Titillus the notarie to write out. Geuen the moneth and Indiction aboue written. Who soeuer therefore go about any wayes to doo against this ordinance and sentence, prescribed according to the decrees of the canons, and confirmed also with our consent and subscription of our handes, let him knowe himselfe in so doinge, to be excluded from all charge and office of priesthood, and also from our felowship and companie. The grace of God keepe vs safe, living in the vnitie of his holy church.

This synode was kept the yere from the incarnation of our Lord 673. in which yere Ecgberr king of kent died in Iulie, and his brother Lothar succeeded him in the kingdome, which he enioyed 11. yeres and 7. moneths. Bisi also, Bishop of the East english, who was present at the foresaid Synode, did succeede Bonifacius, of whom we made mention aboue. This Bisi was a man of much

much holynes and deuotion, and when Boniface was dead, after he had bene bishop 17. yeres, this man was made bishop in his place, being consecrated and appointed therto by Theodore. This Bisi yet liuing, but greuouly vexed with sicknesse, in such sort that he could not execute the the office of a bishop, two other for him, Aency and Badwine, were cholen and consecrated bishops: from which time vnto this day that prouince hath bene wont to haue two bishops.

*How Winfride was deposed, and Sexulf made bishop in his place, and Ercanwald made bishop of the East Saxons.*

## THE VI. CHAPTER.

**N**Ot long after these thinges were done, Theodore the archebischopp being offended with Winfrid bishop of the Marshes, for a certain crime of disobedience, deposed him of his bishoprike, nor many yeres after that he had re-<sup>Theodore</sup> ceaued the same, and appointed in his place Sex-<sup>Archabish</sup> ulphe for bishop, who was the builder & Abbot <sup>op of Can-</sup> of the monasterie, that is called Medes-hansted in <sup>terbury de</sup> the cuntry of the Giruians. Which Winfride, <sup>poseth win</sup> being deposed, returned to his monasterie, <sup>fride bish-</sup> which is named Artbearue, and there ended his <sup>op of Li-</sup> life in holy conuersation. At that time also when <sup>chesham.</sup> Sebbe and Sigher (of whom we spake before) ruled the east Saxons the archebishop appointed <sup>Essex.</sup> ouer the Earconwald to be their bishop in the city of London: the life & conuersatiō of which man <sup>Saint Erke</sup> both before he was bishop, & after, was reported <sup>walde the</sup> & taken for most holy, as also euen yet the signes <sup>4. bishopp</sup> and tokens of heauenlie vertues & miracles, do <sup>of London.</sup> well declare.

For vntill this day his horse-liter, being kept and reserued by his scholers, wherein he was wont to be caried when he was sicke and weake, doth daily cure such as haue agewes or are diseased any otherwise. And not only the sicke parties that are put vnder, or layed by the sayd horse-liter be so healed, but also the chippes and pieces that are cut off from it and brought to sicke folke, are wont to bring them speedie remedie.

This man before he was made bishop had builded two goodly monasteries, one for him selfe, and an other for his syster Edilburge, and had instructed and disposed them both very well with good rules and disciplines. That which was for himselfe in Surry by the riuer of Themis, at the place that is called Crotelee, that is to say, the ile of Crote, and that other for his syster, in the prouince of the East Saxons, at the place that is called Berching, where she should be a mother of Nonnes. And so in deede after she had taken vpon her the rule of the sayd monasterie, she behaued herselfe in all thinges as became one that had a byshop to her brother, both for her owne vertuous lyuing, and also in the good and godly guyding of them that were vnder her chardge: which thinge was also well proued by miracles from heauen.

*Berking in  
Essex.*

*How in the Monasterie of Berching it was shewed by a light from heauen, in what place the bodies of the nonnes should be buried.*

#### THE VII. CHAPTER.

**F**OR in this monasterie many wonderful signes of vertues and miracles were shewed, which  
for

for the memorie and edifying of aftercommers, are yet kept of many men, being written of them that knewe the same, some of which we will also put in our ecclesiasticall historie. When the tempest of the same plague so often mentioned, storming ouer all the Iland, came to this monasterie, and had entred vpon that part therof where the men did liue, and daily one or other was taken out of the worlde to our Lorde, this good mother being carefull of her companie, at such tyme as also the same visitation of God touched that part of the monasterie, in which the flocke of Gods hand-maides dwelt by them selues, from the mens company, began oft tymes in the conent to aske the sisters in what place about the monasterie, they would haue their bodies to be layed, against such tyme as it should happen them to be taken out of this world, with the same hand of Gods visitations as other were.

When she could get no certaine answer of the sisters, although she often enquired the same of them, she receaued both her selfe, and all therewith all, most certaine answer of Gods prouision from aboue. For after maryns was done, on a certaine night, as these hand maydes of Christ went forth of the chappell to the graues of the brethern that were gone out of this lyfe before them, and did sing their accustomed laudes and praises to our Lord, beholde sodainly a light sent downe from heauen lyke a great sheete came vpon them, and strake them with so great a traunce, that for very feare they stopped and ceased off their songe they sange. And the brightnes of that shining lyght, to which in comparilon the sonne at mydday might might seeme but darke, being

#### ¶ 44 THE HISTORY OF THE

not long after lyfted vp from that place, went to the south part of the monasterie, that is to say, to the East end of the chappel, & there abyding awhile and couering thole places, withdrewe it selfe vp to heauen, so plaine to all their sightes, that none of them al doubted, but that the very light which should lead and receaue vp into heauen the soules of Christes handmaydes, did also shew a place for their bodies to rest in, and abyde til the day of resurrection. The brightnes of this light was so great, that a certaine elderly man, one of the brathern who at that tyme with an other yonger man was in their chappell, reported, that the beames thereof entring in the morning through the chinkes of the doores and windowes, did seeme to passe all the brightnes of the day lighte.

*How a litle boy dying in the same monasterie, called a certaine virgin that should folowe him, and how an other virgin at her departing, dyd see a part of the light to come.*

#### THE VIII. CHAPTER.

*Children  
brought up  
in Non-  
vies.*

**T**Here was in the same monasterie a child about three yeres olde, or not aboue, named Elica, who bicause of his age being yet a very infant, was wont to be brought vp in this howse of virgins dedicated to God, and to be occupied in meditation among them. This childe beinge stricken with the foresaid plague, when he came to the last panges of death, cryed out, and spake to one of thole holy virgins of Christ, naming her as if she were present by her owne name, Eadgit, Eadgit Eadgit, and therewithall ended this temporal

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porall lyfe, and entred into lyfe eternall. But that virgin which he called at his death, straight way in place where she was, beinge taken with the same sickenesse, the very same day that she was so called, was taken out of this lyfe, and followed him, that had called her to the kingdome of heauen.

Moreouer a certaine one of the same handmaydes of God, being taken with the sayd disease & now brought to the last point, began sodainly about midnight to crye to them that dyd keepe and watche her, desyring them to put out the candle that stood there burninge. And when she had oft tymes so called vnto them, and yet none of them would doo as she bad them: I knowe, quoth she (at the last) that ye thinke me thus to speake, as if I were not in my right minde. But doo ye well knowe that I speake not so. For I tel you very truly, that I see this howse fylled with so great a light, that that candell of yours semeth to me altogether dymme & without light. And when none of them dyd yet aunswere vnto these sayinges of hers, nor followe her bydding; well, quoth she againe, let that candell stand burninge as long as yee lyst, but yet knowe yee well, that the same is not my lighte, for my light shall come vnto me when the morning beginneth to drawe nere; And there withall she began to tell, that a certaine man of God appered vnto her, which dyed the same yere, and said to her, that when she morning drew nere, she should departe hence to the euerlasting lighte: the truth of which vision was so tryed and proued by the death of the mayden, about the appearing of the day lighte.

*What*

*What signes were shewen from heauen, when the mother of that company departed.*

## THE IX. CHAPTER.

**N**OW when the godly woman Edilburge, mother of these holy professed Nonnes, should also be taken out of this world, a wonderfull vision appeared to one of the sisters whose name was Thorithgid, which had now many yeres continued in the same monasterie, and alwayes was diligently occupied in seruing God with all humilitie and sinceritie, and helping the said mother to keepe good order and discipline by enstru-  
*Sinne purged by paine in this life.*  
 cturing or correcting the yonger sort. The vertue of which woman, that it might, as the Apostle sayeth, be made perfect in infirmitie, she was sodainly taken with a very greuous sicknesse of body, and was therewith very sore tormented by the space of 9. yeares, through the mercifull prouisiō of our Redeemer, to this end that so euery spot of defiling sinne, which had through ignorance or negligence any thing long remained in her among her vertues, might all be perboyled out by the fire of long tribulation.

This woman on a certaine night when the day light began a litle to appeare, as she went out of her chāber that she abode in, sawe plainly as it were a corse, brighter then the sonne, wou'd vp in a shete & caried vpward from the dortory where the sisters were wont to reſte. And as she diligently marked what it should be that drew vp this vision of the glorious body which she behelde, she saw as it were certain cordes brighter than gold, which drew

it vp so high, till it was taken into the open hea- uens, and than she could see it no longer. Which vision when she thought vpon with her selfe, she doubted no whit, but some person of that compa- ny should shortly dye, whose soule should be lif- ted vp to heauen by the good workes it had done euen as by golden cordes. Which thing happe- ned so in deede, for not many dayes after, the mo- ther of that couent, for the loue that God bare vnto her, was deliuered out of the prison of this fl. sh, whose life was certainly such, that no man which knewe it, can dout, but that the entraunce into the heauenly mansion, was open vnto her go- ing out of this life.

There was also in the same monasterie a cer- taine holy Nonne, both noble for the dignitie of this world, and more noble for the loue that she had of the world to come, which many yeres was so bereafte of all vse of her limmes, that she was not able so much as to moue one parte of her bo- dy. This Nonne when she knewe that the bo- dy of the reuerend Abbessle was brought and lay- ed in the church vntill it should be buried, desy- red that she might be caryed thither, and be layd by the same, bowing downe as folke doo at their prayers. Which thing being done, she spake to the Abbessle as she had bene alieue, and desyred her, to obtaine of the mercy of the pitifull Creator, that she might be loosed and rid, of so great and so lo- ge tormentes. And not long after her, petition was heard & graunted, for 12. dayes after she was taken out of this life also, & receaued euerlasting reward in chaunge of those temporal afflictions.

Now when Thorithgid the foresaid handmayd of Christ had lyued three yeare more after the death

*Good workes.*

*The like is read of Cō- stantia at the tombe of Hilari- on the monk written by S. Hierom Tom. 1.*

death of the Abbesse, she was so far pyned away with the sicknesse that we spake of before, that the skin and bones did scant cleave together. And at last the time of her departinge being now at hande, she could not only styre none of al her limmes, but was speachelesse and could not so much as moue her tongue. In which case as she lay three dayes and as many nightes, sodainly being relieved with a ghostly vision, she opened her mouth and eyes, and looking vp to heauen, began thus to speake to the vision which she saw: and when she had so said, she held her peace a litle, as it were abyding for an answer of him whom she sawe and spake to, and then as it were a litle angrily she sayed againe: I can not gladly suffer this. And straight way holding her peace a litle, she spake the third tyme and sayd: If it may not by any meanes be to day, I beseeche thee that the time be not longe delayed: wherewith holdinge her peace a litle as she had done before, she ended and concluded her talke thus. And if it be fully so appointed, and that this sentence & order can not be changed, I beseeche thee that there be no more but only this next night betweene. After which wordes, being demaunded of them that sate about her, to whom she spake, forsooth, quoth she, to my most dere mother Edelburge. Whereby they vnderstoode she came to bringe her word, that the time of her passinge hence, was neere at hande: for euen as she made request, after one day and one night passed, she was deliuered both of the bond of the flesh, and of her sicknesse, and entred into the ioyes of eternall blesse.

How

*How a certaine blynd woman praying in the Church-yard of the same monasterie, receaued her sight.*

## THE X. CHAPTER.

**I**N the place and office of Abbesse Edelburge, succeeded a deuout hand-maid of God named Hildilhid, who many yeares euen till her verie great and extreme age, gouerned the same monasterie exceeding diligently, both in keeping of regular discipline and order, and also in providing such thinges as appertained to daily vses. This woman, bicause of the straightnesse of the place wherein the monasterie was built, thought good to haue the bones of the holy monkes and hand-maydes of Christ which were there buried, taken vp and remoued all to the church of the blessed mother of God, and there to be buried and layd in one place. In which place how often the brightenes of the heauenly light appeared, how often and how great flagrant odour of a maruailous sweete sauour, and what other miracles were there shewed, who so will know and reade, he shall fynd the same abundantly, in that booke, out of which we haue taken these thinges. Yet my thinke I can in no case let passe a miracle of one that was healed, which miracle (as the same booke declarerh) was wrought in the Church-yard of the sayd religious house.

There dwelled an Erle therby; whose wyfe had a certaine darkenes sodainly come ouer her eyes, the grieve whereof daily encreasing, she was so farre troubled and molested therewith, that she could not see any litle light at all.

This

*Beholde  
how farre  
differs the  
faith of our  
primitive  
church, is  
from the  
false faith  
of Protestants.*

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This lady remaining a space in this blindnesse, it came sodainly to her minde on a time, that if she were brought to the monasterie of the holy virgins, and there prayed at the reliques of the Saintes, she might receaue her sight againe. And she made no delay, till she had straight fulfilled that which she had once conceaued in her minde. For being lead by her maydes to the monasterie (hard by adioyning) where she had full beleefe to be holpē and healed, she was straight brought into the churchyard. And as she prayed there for a space vpon her knees, her petition was heard and obtained forthwith. For rising vp from her prayers before she went out of the place, she receaued the benefit of her sight which she sought for. And where she was lead thither by the handes of her wayting maydes, she went ioyfully home by herselfe without any guide: so that it might seeme that she had lost the light of this world only for this end, that she might shew by her healinge, what and how great the light is that Christes Saintes haue in heauen, and what grace of power and vertue.

*Note the  
iudgement.  
of S. Bede*

*How Sebbi king of the same prouince ended his life in  
in monasticall conuersation.*

## THE XI. CHAPTER.

**A**T that time, as also the booke a foresaid sheweth, there raigned ouer the East Saxons a man very deuout & godly named Sebbi, of whō before we made mention. For he was very much geuen to exercises of religion, and vertue, to much and often prayer, and to charitable almesdeedes esteeming,

esteeming solitarie and monasticall life before all the rycheffe and honours of a kingdome. Which kinde of life he had vndertaken long time before and given vp his kingdome, had not the selfwilled minde of his wife refused to be separate from him. And therefore some men thought (as it hath bene often sayed) that a man of such a nature and well disposed minde, was more meete to be made a bishopp then a king. Now when this souldiour of the ecclesiasticall kingdome, had passed ouer 30. yeares in his temporall reigne, at length he died, but first he admonished his wife, that there at least they should wholly geue themselves both together to serue God, whereas they could no longer now enioy (or rather serue) the world together.

Which thing when he had with much ado obtained of her, he came to the bishopp of London named Waldher, who had succeeded Erconwald, and at his hand and blessing receaued the habit of religion, which he had long desired. To which bishopp he brought a great somme of mony to be bestowed and giuen to the poore, reseruing nothing at all for him selfe, but rather desiring to remaine poore in spirite for the kingdom of heauen. And when he perceaued the day of his death to be at hand, bicause the foresaid sicknesse grewe on still vpon him, for the princely high courage that he had, he began to feare least at his death through the bitter panges of the same, he might hap either to vtter with his mouth, or with some other part of his body doo any thing, that were not meete and comely for his person. And therefore he sent for the bishop of London, wher he also then continewed, and desired him that  
at his

at his departing and passing out of this world, there should be no more present but the bishop himselfe, and two of his chapplins.

This when the bishop had promised most gladly to doo, not long after, the said man of God setting himselfe to sleepe, sawe a comfortable vision, which toke from him all care of the foresaid feare, and moreouer shewed him on what day he should ende this lyfe; for he sawe (as he after reported himselfe) three men come to him arrayed in bright shining clothing, & one of the, while his felowes that came with him, stode by and asked how the sicke man did whō they came to visite, sate before his bed and sayed, that his soule should departe from the bodie both without paine, and also with great light and brightness. And farther also declared vnto him, that he should die the third day after, both which things (as he learned by the vision) were so fulfilled in deede: for the third day ensuing when the ninth houre was come, sodainly as if he had fallen in to a soft sleepe, he gaue vp the ghoste without feeling any grief at all.

And whereas for the buriall of his body, they had prepared a tombe of stone, when they began to lay his bodie in it, they found it to be longer then the tombe by the quantitie of an hand-breadth. They hewed therefore the stone as much as they might, and made it longer than it was about two fingers breadth, but yet it could not receaue the bodie nor so neyther. Whereupon because of this distresse of burying him they were minded, eyther to seeke an other tombe, or els, if they might to gather in the body by bowing of the knees, that so it might be holden & receaued  
of the

of the same tombe. But a wonderful case happened, and not without the working of God from heauen, which kept them from doing any of those things. For sodainly, the bishop standing by, and the said kinges sonne a monke also (Sighard by name) which after him raigned with his brother Frede, and also a great company of other men, the very same tombe-stone was found to be of a fit length for the quantitie of the bodie. Yea and so much that at the head there might also a pillowe be laide betwene: and at the feete there remained in the tombe beside the body, about the quantitie of fowre fingers. And thus was he buried and laied in the Church of the blessed doctour teacher of the gentiles S. Paule, by whose good lessons he being taught, had learned to labour and longe for the ioyes of heauen.

*How after Eleutherius, Headdi was made bishop of the west Saxons after Putta Quichelmus was made bishop of Rochester, and after him Gebmund, and who were bishops in Northumberland at that time.*

## THE XII. CHAPTER.

THE fourth bishop of the west saxons was Eleutherius, for the first was Birinus, the second Agilbert, the third Wini. After the departure of king Cenwalch in whose raigne the said Eleutherius was made bishop, certaine Lordes vsurped the kingdome, & diuided it betwene them, & so helde it about ten yeres. In their raigne died this bishop, and Headdy was put in his place, and consecrated bishop by Theodore in the Citie of London. In the time of whom being bishop, Ceadwalla did ouercome and put out the said vsurpers,  
Z and

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and toke the kingdome to himselfe. And when  
he had kept the same for the space of two yeres,  
at last pricked & stirred with the loue of the king-  
dome of heauen, he leste it, while the same bis-  
hop yet gouerned the diocese, and went vnto  
Rome, and there ended his life, as it shalbe de-  
clared more at large hereafter.

An. 677. In the yere of the Incarnation of our Lord 677.  
Edilred kinge of the Marshes or middleland en-  
glishmen came into kent with a terrible and fierce  
hoste, not only spoiling the countrie, and profa-  
ning the Churches and monasteries, without any  
respekte of pittie or feare of God, but also ransack-  
ing with the same general ruine the Citie of Rot-  
chester, wherof Putta was bishop, howbeit at that  
time he was not there. Who when he heard here-  
of, that his Church was spoiled, and all thinges  
taken away and rifled; he went vnto Sexwolfe  
bishop of the Marshes, and receaued of him the  
possession of a certaine Church, and a litle piece  
of ground, and there ended his life in peace and  
rest, not taking any care at all for the restoring of  
his bishopricke, for (as we haue aboue said) he  
was a man more giuen to ecclesiasticall and spiri-  
tuall, than to worldlie and temporall matters:  
and so he liued quietlie and onlie serued God in  
the same Church, going somtimes abroad, where  
he was desired, to teache verses and hymnes of the  
Church. In his place did Theodore consecrate  
William bishop of Rotchester, who not long after  
for scarcitie and lacke of thinges necessarie, depar-  
ted from the bishopricke, and went his way thence,  
in whose place Theodore ordeined Gebmund  
bishop.

An. 678. The yere of the Incarnation of our Lord 678.  
which

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which was the 8. yere of the raigne of kinge Ecg-  
fride, there appeared in the moneth of August a  
blasing star, the which continewed three mo-  
neths, rising in the morninges, and casting forth as  
it were an high pillar of a glistering flame. In  
which yere also through a certaine dissension that  
rose betwene King Ecgfride, and the most Reue-  
rend bishop Wilfride, the said Reuerend father  
was put out of his bishopricke, and two other ap-  
pointed bishops in his place ouer the prouince of  
Northumberlande, the one named Bosa to gouer-  
ne the Deires, and the other named Eata for the  
Bernices, which Eata had his see at Yorke, and  
Bosa at the Cathedrall Church of Hegulfald or  
Lindisfarne; which two men were both taken  
out of the cloyster of monkes and called to this  
degree. And with them also was Eadhed made  
bishop ouer the prouince of Lindesfar, which  
king Ecgfride had very lately conquered of Wulf-  
here, whom he ouercame in battaile and put to  
flight. In which prouince this man was the first  
bishop that they had of their owne, the next was  
Edilwine, the third Eadgar, the fourth Emberth,  
who is there at this present. For before Eadhed  
came, they were in the diocese of bishop Saxwol-  
fe, who was bishop both of the Marshes, and the  
middle english, but now being put from the gou-  
uernement of Lindisse, he remained only bishop  
of the Marshes. These bishops Eadhed, Bosa and  
Eata, were cōsecrated bishops at Yorke by Theo-  
dore the Archebishop, who also the third yere of  
Wilfrides departing thence, ioyned vnto the two  
bishops mo, Trumbert at Hagulfald, Eata remai-  
ning at Lindesfar, and Trumuin ouer the prouin-  
ce of the Pictes, which at that time was subiect  
to the

The diocē  
ses of Yore  
ke Carlele  
and Dyr-  
ham. Holy  
Iland.  
Lincolne  
shire.  
The first  
bishops of  
Lincolne.

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to the dominion of the Englishmen. But because  
that Edilrede kinge of the Marshes recovered the  
said countrie of Lindisse againe, Eadhied came  
away thence, and was by Theodore made bishop  
of the diocese of Rhyppon.

*How bishop Wilfride, converted the prouince of the  
South Saxons to Christ.*

### THE XIII. CHAPTER.

*The Con-  
version of  
Sussex to  
the faith.*

*Sussex.*

**W**hen Wilfride was put out of his bis-  
hoprike, he went and wandred in  
many places a longe time, and came  
to Rome, and from thence retourn-  
ed into England againe. And though because of  
the displeasure of the said kinge, he could not get  
againe into his owne diocese, yet he coulde not  
be kept from doing the office of preaching the  
ghospell, for he went his way to the prouince of  
the South Saxons, which from kent reacheth  
southwarde and westward, as far as the West  
Saxons, containing seauen thousand tenements,  
and was yet at that time living in the painimes  
lawe. Vnto them did he minister the worde of  
faith and baptisme of saluation. The king of the  
same countrie, whose name was Edilwach, was  
Christened not long before in the prouince of the  
Marshes, in the presence and at the exhortation  
of King Wulfhere, who also was his Godfather,  
at the fonte, & in signe of that adoption gaue him  
two prouinces, that is to say, the Ile of Wight, &  
the prouince of Manures, in the West parte of  
England.

By the permission therefore and great reioy-  
sing

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sing of the King, this bishop Christened the chiefe  
Lordes and knightes of the countrie: and the rest  
of the people at the same time or sone after, were  
Christened by the priestes Eappa, Padda, Bruche-  
lin, and Oidda. The Quene also named Ebba was  
Christened in her Ile, which was in the prouince  
of the Viccians: for she was the daughter of  
Eanfride who was Eanheres brother, who  
were both Christians, and all their people.  
But all the prouince of the South Saxons had  
neuer before that time heard of the name of  
God, nor of the faith. Yet there was in the coun-  
trie a certaine monke, a Scot borne named Di-  
cul, which had a very litle monasterie in a place  
called Bosanham, all compassed about with wod-  
des and the sea, and therein some fve or six bre-  
thern, seruing God in humble and poore life. But  
none of the people there did giue themselues ei-  
ther to followe their life, or to heare their prea-  
ching. But when Bishop Wilfride came and prea-  
ched the gospel vnto them, he not only deliue-  
red them from the miserie and perill of eternall  
damnation, but also from an horrible morraine of  
temporall death. For in three yeares before his  
comming to that prouince, it had not rained one  
drop in all those quarters, whereby a very fore  
famine came vpon the common people, and de-  
stroyed them by hole heapes in most pitiful wise,  
in so much that it is reported, that diuerse and  
many times fortie or fiftie men in a company being  
famished for hunger, would go together to some  
rocke or sea banke, and there wringing their han-  
des in most miserable sort, would cast themselues  
all downe, either to be killed with the fall, or  
drowned in the sea. But on that very day on

*A Monas-  
terie in  
Bosam be-  
fore the  
faith open-  
ly received  
in Sussex.*

*The first  
Christening  
in Suffex  
miraculous*

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which the people receaued the baptisme and  
faith, there fell a goodlie and plentifull shoure of  
raine, wherewith the earth florished againe, and  
brought a most ioyfull and fruitefull yere, with  
goodly greene fieldes euery where.

Thus their old superstition being reiected, and  
idolatrie quite extinguished, the hartes and bo-  
dies of them all reioysed in the liuing God: know-  
ing that he which is the true God, had by his hea-  
uenly grace enriched them, both with inwarde  
and outward goodes. For this bishop also when  
he came into the countrie, and sawe there so great  
a plague of famine, taught them to get their su-  
stenance by fishing: for the sea and riuers there  
about them, had great abundance of fish, but the  
people had no skill at all to fish for any thing els  
but only ellees. And therefore they of the bishops  
cōpany got together somewhere a sort of ellee-  
nettes, and cast them into the sea, and straight  
way by the helpe and grace of God, they tooke  
three hundred fishes of diuerse kindes, which they  
diuided into three partes, and gaue one hundred  
to poore folke, and another to them of whom  
they had the nettes, and the third they kept for  
themselues. By which benefite, the bishop wonne  
the hartes of them all greatly to loue him, and  
they began the more willingly to hope for hea-  
uenly things at his preaching, by whose helpe and  
succour they receaued the giftes and goodes of  
this worlde.

At this time did Edilwach gaue vnto the most  
Reuerend bishop Wilfrid, the land of eightie sea-  
uen tenements, where he might place his com-  
pany that were exiles with him, the name of the  
place was Seolesen, which place is compassed of  
the

*Selfe:*

the sea round about sauing on the west, where it  
hath an entraunce into it as brode as a man may  
caste a stone with a slinge. Which kinde of place is  
in Latin called Pæninfula, & in Greke χερσονήσος. When Bishop Wilfride had receaued this place,  
he founded a monasterie there which he did bin-  
de to monasticall life and rule, and did put therein  
monkes: namely some of them that he had  
brought with him. Which monasterie his succes-  
sours are knowen to holde and keepe vnto this  
day, for vntill the death of King Ecgbert, which  
was fise yeares ipace, he continewed still in those  
quarters in great honour and reuerence among all  
men for his good deseruing, for he did the office  
of a bishop both in word and dede. And because  
the king with the possession of the forsaide place,  
had giuen him also all the goodes and demaines  
of the same, together with the groundes and men,  
he instructed them all in the Christian faith and  
baptised them all, among which there were three  
hundred bondmen and bondwomen, whom he  
did all not only deliuer by Christning them from  
the bondage of the deuill, but also by giuing them  
their freedom, did loose them from the yoke of  
the bondage of man.

*Selfe the  
first mona-  
sterie in  
Suffex now  
brought to  
the faith.*

*How by the prayer and intercession of Saint Oswald,  
the pestilent mortalitie was taken away.*

#### THE XIV. CHAPTER.

IN this monasterie at the selfe same time, there  
were shewed certaine giftes of heauenly grace  
by the holy Ghost, as in which place the ty-  
rannie of the deuill being lately expelled,  
Christ,

*Miracles  
in the mo-  
nasterie of  
Selfe in  
Suffex.*

Christ had newly begonne to raigne. One of which thinges we thought good to put in writing to be remembred hereafter, the which in deede the most reuerend father Acca was wont oftentimes to tell vnto me, and affirmed that he had it shewed him of the bretherne of the same monasterie, a man most worthy to be credited. About the same very time that this prouince receaued the name of Christ, a sore plague and mortalitie raigned in many prouinces of England, which plague by the pleasure of Gods dispensation and ordinance, when it touched also the foresaid monasterie, which at that time the most Reuerend and vertuous priest of Christ Eappa did rule and gouerne, and that many both of them that came thither with the bishop, and also of such as had bene lately called to the faith in the same prouince of the South Saxons, were taken daily out of this life, it semed good to the bretherne, to appoint themselues to fast three daies, and humbly to beseech the mercy of God, that he would vouchsafe to shew grace and mercy towards them, and to deliuer them from this perilous plague and present death, or at least when they were taken out of this world, to saue their soules from eternal damnation.

There was at that time in the same monasterie, a certaine litle boye, that was lately come to the faith, a Saxon borne, which was taken with the same sicknesse, and had kept his bed no small time. And when the second day of the said fasting and praying was now come, it happened that about seauen a clocke in the morning, as the boy was left all alone in the place where he lay sicke, sodainly by the appointement of God there vouchsafed

*Fasting  
against  
the plague*

safed to appere vnto him, the two most blessed and chiefe Apostles S. Peter, and S. Paul, for the boy was of a very innocent and meeke mind and nature, and with sincere deuotion kept the sacrament of faith which he had receaued. In this vision the Apostles first saluted him with most gentle wordes, saying: Sonne feare not death, for which thou art so pensue, for we will this day bring thee to the kingdome of heauen, but first thou must tary till the Masses be said, and after thou hast receaued thy viage prouision, the body and bloud of our Lord, being so released both of sicknes and death, thou shalt be lifted vp to the euerlasting ioyes in heauen. Therefore doo thou call for priest Eappa vnto thee, and tell him, that our Lord hath heard your prayers and deuotion, and hath mercifully looked vpon your fastinge, neither shall there any one more die of this plague, either in this monasterie, or in any of the possessions that adioyne to the same. But as many as belonge vnto you any where and lie sicke, shall rise againe from their sicknes and be restored to their former health, saue only thou, which this day shalt be deliuered from death, and be brought to the vision of our Lord Christ, whom thou hast faithfully serued.

Which thing it hath pleased the mercy of God to doo for you through the intercessiō of the godly *Intercessiō of* and deere seruant of God King Oswald, who *Saints.* sometime gouerned the cuntry of Northumberland most nobly, both with the authoritie of this temporall kingdome, and also in holinesse and deuotion of Christian pietie which leadeth to the euerlasting kingdome, for on this day the same king being bodely slaine in battaile

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battaile of the infidels & miscreants was straight  
taken vp to heauen to the eternall ioyes of the  
chosen and electe companies, let them seeke in  
their booke that haue the notes of the departing  
of the dead, and they shall find that he was taken  
out of the world on this selfe same day, as we  
haue said. And therfore let them say Masses, and  
both geue thanks that their prayer is heard, and  
also for the memory of the said king Oswald which  
sometime gouerned their nation, and did humbly  
beseech and pray our Lord for them, as being  
straungers and exiles of his people. And when all  
the bretherne are come together to the Church,  
let them all be confessed, and so finish their faste,  
and refresh their bodies with sustenance.

*Masses in  
the memory  
of Saints.*

All which wordes when the boy had declared  
to the priest being called vnto him, the priest en-  
quired of him, what maner of aray and likenes the  
mé had, which appeared vnto him. He answered,  
they were very notable and goodlie in their aray  
and countenances, and exceding ioyfull and  
beautiful, such as he neuer had sene before, nor  
beleued that any men could be of so great comli-  
nesse & beautie. The one was shauen like a priest,  
the other had a long beard. And they said, that  
the one of them was called Peter, and the other  
Paul, and that they were the ministers and ser-  
uants of our Lord and Sauour Iesus Christ, of  
whom they were sent from heauen for the de-  
fense of our monasterie. Wherefore the priest be-  
lieued the wordes of the boy, and went out by  
and by and sought in his booke of Cronicles,  
and found that King Oswald was slaine on that  
verie day.

Then called he the brethern together, and  
com-

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commaunded diner to be prouided, and masses to  
be said, and that they should all communicat after  
the accustomed maner. And also willed a parte of  
the same sacrifice of our Lordes oblation to be  
brought to the sicke boye: which thinge so done,  
not long after the boy died the very same day, and  
proued by his death, that the wordes were true  
which he had heard of Christes Apostles. And this  
moreouer gaue witnesse to his wordes, that at  
that time no creature of the same monasterie was  
taken out of the world, except himselfe only.  
By which vision many that heare of the same,  
were maruailously stirred and enflamed, both  
to pray and call for Gods mercy in aduersitie, and  
also to vse the hole some helpes and medicines of  
fastinge. And from that time not in that mona-  
sterie only, but also in very many other places, the  
birth day of the said Kinge and champion of  
Christ, began yearely to be kept holy with masses  
and deuout seruice most reuerentlie.

*How King Ceadwall slew Edilwach King of the Ge-  
nisses, and wasted that prouince with cruell death  
and ruine.*

## THE XV. CHAPTER.

IN this meane time, Ceadwall a valiant yong *That is,*  
man of the royall blood of the Genisses, being *of Ham-*  
bannished from his countrie, came with an hoste *pshire.*  
of men, and slewe King Edilwach (of Suffex)  
and wasted that prouince, cruelly murdering and  
spoiling euery where. But he was sone after driue  
out by two Capitaines of the Kinges, Berthun,  
and

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and Authun, who from that time did holde and  
kepe the dominion of the prouince. The chief of  
which two, was afterward slaine of the same Ce-  
adwall, being then kinge in the west countrie, and  
the prouince subdued and brought into more gre-  
uous subiection then it was before. Againe he  
that raigned after Ceadwall, oppressed it with  
like miserie and bondage a great many yeres:  
whereby it came to passe that the people ( of Sus-  
sex ) in all that time, could haue no bishop of  
their owne, but were faine, ( their first bishop  
Wilfride being called home againe ) to be vnder  
the diocese of the bishop of the Genisses, which  
belongeth to the West Saxons, as many as were  
in the territory of Selsee.

*How the Ile of Wight receaued Christian inhabitants,  
in which Ile, two childerne of the kinges blood,  
as sone as they were Christened, were slaine.*

#### THE XVI. CHAPTER.

**A**fter that Ceadwall had thus obtained the  
kingdome of the Genisses or west Saxons,  
he tooke the Ile of Wight also, which was so far  
forth giuen to the worshipping of Idols, that he  
entended vtterly to bannish and driue out thence  
all the old native inhabitants, and to put people  
of his owne countrie in their place. For though  
he were not yet at that time christened and rege-  
nerated in Christ himselfe, at it is said, yet he  
bound himselfe with a vowe, that if he tooke the  
Iland, he would giue vnto God the fourth part  
therof, and of all the pray. Which thing he so per-  
fourmed, that bishop Wilfride happening to be  
there at that very time ( a man of his owne coun-  
trie )

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trie ) he gaue and offred the same vnto him to the  
vse and seruice of our Lorde. The sayd Iland con-  
teyned, as the English doo rate a thousand & two  
hundred tenements, whereof was giuen to the  
bishop the possession of the land of three hundred  
tenementes. Which portion the bishop gaue and  
committed to one of his clerkes named Bernwi-  
ni, his sisters sonne, & appointed thereto a priest  
named Hildila, to minister the worde and baptis-  
me of life to all that would be saued.

And here I thinke it not to be passed ouer in si-  
lence, that for the first frutes of them that were  
saued through beleefe in the same Ile, two chil-  
dren of the blood royall being bretherne to Ar-  
nald King of the Iland, were crowned with a spe-  
ciall grace of God. For when the enemies came  
into the Iland, they fled and scaped to the next  
prouince of the Vites, and there they got to a pla-  
ce called Stonestart, hoping to hide themselves  
from the face and sight of the King that had con-  
quered their countrie, but they were betrayed and  
found out, and commaunded to be put to death.  
Which thing when a certaine Abbot and priest  
named Cimberth had heard of, whose monasterie  
was not far from thence, at a place called Red-  
ford, he came to the king who was then in the  
same partes, lying secretly to be cured of his  
woundes, that he had taken fighting in the Ile of  
Wight, and desired of him, that if he would nee-  
des haue the childerne, to be put to death, yet  
that they might first receaue the Sacraments of  
the Christian faith. The kinge graunted his re-  
quest, and then he tooke them and Catechised  
them in the true faith of Christ, and washing them  
with the holesome fonte of baptisme, made them  
sure

*The Vites  
inhabited  
Hampshire,  
as the  
Saxons  
Sussex.*

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 sure & in perfit hope to enter into the euerlasting  
 kingdome. Anon after came the hangeman to put  
 them to death, which death of this world they  
 ioyfull receiued, by which they dout not but  
 they should passe to the eternall life of the  
 soule.

*Suffex and  
 Hampf-  
 phere.*

When after this order all the prouince of great  
 Britanie had receaued the faith of Christ, the Ile  
 of Wight receaued the same also, wherin notwith-  
 standing, because of the miserie and state of forai-  
 ne subiection, no man tooke the degree of the mi-  
 nisterie and place of a bishop, before Daniel, who  
 now is bishop of the west Saxons and of the Ge-  
 nisses. The situation of this Ile is ouer against the  
 middes of the South Saxons and Genisses, the sea  
 comming betwene, of the breadth of three miles,  
 which sea is called Solent: in which, two armes  
 of the Ocean sea, that breake out from the maine  
 north sea about Britanie, do dailie mete and vio-  
 lentlie runne together beyond the mouth of the  
 riuer Homelea, which runneth along by the coun-  
 trie of the Vites, that belong to the prouince of  
 the Genisses, and so entreth into the foresaid sea.  
 And after this meeting and striuing together of  
 the two seas, they goe backe and flow againe into  
 the Ocean from whence they came.

*Of the Synode made at Hertfield, Theodore the Arche-  
 bishop being there president.*

## THE XVII. CHAPTER.

*The second  
 Synode of  
 the Church  
 of Englad.*

AT this time Theodore hauing worde that the  
 faith of the Church at Constantinople was  
 sore troubled through the heresie of Eutiches,  
 and

CHVRCH OF ENGLAND. 367 Lib. 4.  
 and wishing that the Churches of the english na-  
 tion ouer which he gouerned, might continue  
 free & cleere from such a spot, gathered an assem-  
 blie of Reuerend priestes and many doctours, and  
 enquired diligentlie of eche of them, what faith  
 they were of: where he found one consent and  
 agrement of them all in the Catholique faith.  
 Which consent he procured to set forth and com-  
 meded with letters sent from the whole Synode,  
 for the instruction and remembrance of aftercom-  
 mers, the beginning of which letters was this.

In the name of our Lord and Sauour Iesus  
 Christ, and in the raignes of our most good and  
 vertuouse Lordes, Ecgfride king of the Humbers,  
 the tenth yere of his raigne, the eight yere of the  
 Indiction, and the twentie seauen day of Septem-  
 ber, and Edilrede king of the Marshes in the yere  
 of his raigne, and Aldulphe king of the Estenglish,  
 in the twentie seauen yere of his raigne, and Lo-  
 thar king of kent, in the seuenth yere of his rai-  
 gne, being there present and chief Theodore by  
 the grace of God, Archebishop of the Ile of Bri-  
 tanie, and of the Citie of Caunterbury, and with  
 him sitting in assemblie, the other bishops of the  
 same land, most Reuerend men and prelates, ha-  
 uing the holy ghospelles set before them, at a pla-  
 ce called in the Saxon tong, Hertfield. After com-  
 moning & conference together had thereuppon,  
 we haue expounded and set foorth the right and  
 true Catholique faith, in such sort as our Lorde  
 Iesus being incarnate in this worlde, deliuered it  
 to his disciples, which presentlie sawe and heard  
 his wordes & doctrine, & as the crede of the holy  
 fathers hath left by traditiō, & generally asal ho-  
 lie men, al general Coucells, & all the whole cō-  
 pany

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pany of authentick doctours of the Catholique  
Church, haue taught and deliuered. Whom we  
following in good, dewe, godly, and right bele-  
uing maner, according to their doctrine inspired  
into them from God, do professe and beleue, and  
stedfastly do confesse with the holy fathers, the  
Father, and the Sonne, and the holy Ghost most  
verily, and in true and formall proprietie, the Tri-  
nitie in the vnitie of one substance, and the vnitie  
in Trinitie, that is to say, one God in three per-  
sons, of one substance, and of equall glorie and  
honour. And after many like thinges pertaining  
to the confession of the right faith, the holy Sy-  
node did also adde to their letters, these thinges  
following.

We haue receaued the five holy and generall  
Synodes of the blessed and derely beloued fathers  
of God, that is to say, of three hundred and eigh-  
teene which were assembled at Nice, against the  
most wicked & blasphemous Arius, & his opi-  
nions. And of 150. at Constantinople against the  
madenesse and fond secte of Macedonius and Eu-  
doxius, and their opinions. And at Ephesus the  
first time, of two hundred against the most wic-  
ked Nestorius, and his opinions. And at Chalce-  
don, of two hundred thirty against Eutiches and  
Nestorius and their opinions. And at Constanti-  
nople the second time, where was assembled the  
fifte Councell in the time of the Emperour Iusti-  
nian the yonger, against Theodore and Theodo-  
rete and Ibe, & their epistles and their opinions.  
And a litle after against Cyrill. Also we receaue  
and admit the Synode made at the citie of Rome  
in the time of the most holy and blessed Pope  
Martin, the 8. yere of the Indiction, and the 9.  
yere

*The 5.  
first gene-  
rall Coun-  
cels recea-  
ued by a  
common  
consent of  
the Church  
of Englad  
about 800  
yeres past*

## CHVRCH OF ENGLAND.

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yere of the most godly and good Emperour Co-  
stantine. And we worship and glorifie our Lorde  
Iesus-Christ, in such sort as these men haue done,  
adding or diminishing nothing: and we accurse  
with hart and mouth, those whom these fathers  
haue accursed, and whom they haue receaued,  
we receaue; glorifying God the father without  
beginning, and his only begotten sonne, begotte  
of the father before all ages and times, and the  
holy ghost proceeding of the father and the sonne  
in vnspokeable wise, according as these aboue  
mentioned, holy Apostles, and Prophets and do-  
haue preached and taught. And all we, that with  
Theodore the Archebischop haue set forth and de-  
clared the catholique faith, do hereunto subscribe  
with our owne handes.

*How Iohn the Chantour of the sea Apostolike came in-  
to Englande to teache vs conuenge.*

## THE XVIII. CHAPTER.

AT this Synode there was present, and who  
also confirmed the decrees of the catholique  
faith, a most reuerend man named Iohn, the chief  
Chantour of S. Peters church, and abbot of the  
monasterie of S. Maryns, who was come of  
late from Rome by the commaundement of Pope  
Agatho, hauing for his guyde the most reuerend  
Abbot Bishop Iarnamed Benedict, of whom we *In this mona-*  
spake before. For when the sayed Benedict hadd *sterie S.  
Bede was  
brought up*  
built a monasterie in England, in the honour of  
the most blessed chief of the apostles S. Peter, by  
the mouth of the riuer Were, he came to Rome  
as he had ofte bene wont to do before with his  
A a fellow

*Privilege  
from Rome  
for the li-  
bertie of  
monasteries*

felowe and helper in the same worke Ceolfride (who after him was abbot of the same monastery) and was receaved most honourably of pope Agatho of worthy memorie, of whom he desired and obtained for the warrant and assurance of the libertie of the monasterie that he had erected, a letter of privilege confirmed by the authoritie Apostolike, in such forme as he knew the will and graunt of king Ecgride to be, by whose leaue, & liberrall gifte of possession and lande, he had made the said monasterie.

*Order of  
singing &  
church ser-  
vice from  
Rome.*

He obtained also to haue with him, the foresayd Abbot Ihon into England, to the entente he might teache in his monasterie the yearly course and order of singing, as it was taught in S. Peters at Rome. And so the said Abbot Ihon did as soone as he had commaundement by the Pope, both with his owne voice and presence, teaching the chantours and singing men of the sayed monastery, the order and forme of singing and readinge, and also putting in writing those thinges that appertained to the celebration of highe feastes and holy dayes, for the whole compasse of the yere. Which thinges of his writing haue bene hitherto kept in the same monastery, and are now euery where copied out by diuerse. The same Ihon did not only teache the brethren of that monasterie, but such as were skillfull in songe came together to heare him almost from all the monasteries of the same prouince. And many also did earnestly desire & entreat him in such places wher he taught to come to them himselfe. Beside this office and skill to teache synging and reading, he had also an other charge in commandement from the Pope Apostolike, which was, that he should dili-

*The heresy  
of the Nic-  
noholise.*

gently

gentlie learne of what faith the church of England was, and bring worde thereof at his retourne to Rome: for not longe before, there had ben kept at Rome a Synod by the holy Pope Martin, with the consent of a hundred & siue bishops, against them principally, that preached one only working and will in Christ. Which Synode he brought with him, and gaue to be written and copied out in the foresaid monasterie of the moiste vertuous Abbot Benedict, against such men as had at that time very sorely troubled the faith of the church of Constantinople, but by the goodnes and gyft of our Lorde, they were soone found out and conuicted at the same time. Wherefore Agatho the Pope minding as in other prouinces, so also in England to be enformed what the Church was, and how cleere it was from the pestilent contagions of heretikes, committed this charge and busines to the most Reuerend Abbot Ihon, being now appointed to go to England. And therefore when the synode, which we spake of before, was called together in England for this purpose, the catholike faith was in them all found cleere, found, and vncorrupted. And a copie of the same was geuen him to cary to Rome. But in his returning homewarde, not long after he passed the sea he fell sicke by the way & died. His body for the loue of S. Martin, whose monasterie he gouerned, was by his frendes brought vnto Tours, and there buried honorably. For as he went toward England he was gently receued & lodged in the church and desired earnestly of the brethern there when he returned to Rome, he wold come that way, & lodge with the. Finally he toke with him from thence certain to helpe & succour him both in his iorney

*The Pope  
is informed  
of the state  
of the church  
by the Legat  
Cyprian.  
lib. 1. epi.  
& Aug.  
epi. 92. 93.*

## THE HISTORY OF THE

and also in his busines that he was charged with  
all : who although he thus died by the way, yet  
neuerthelesse the copie of the Catholique faith  
of England was brought to Rome, and receaued  
most gladly and ioyfully of the apostolike Pope,  
and of all that heard or read the same.

*How queene Edildrid continued a perpetuall virgin,  
whose body could not be corrupted, nor rot in her  
sombe.*

## THE XIX. CHAPTER.

**K**ing Ecfride tooke to wife a woman na-  
med Edildride the daughter of Anna king  
of the East english, of whom we haue ofte made  
mention, a man maruailous godly, and in all  
pointes notable for vertu both in thought and  
deede. This woman had bene wedded to an o-  
ther man before him, that is to say, to the prince  
of the South Giruians named Tombert, but he  
died a litle after he had married her, and then she  
was geuen to wife to the kinge aforesaid, with  
whom she liued twelue yeres, and yet remain-  
ed continually a pure and glorious virgin, euen  
as bishop Wilsrid a man of blessed memorie did  
shew me, enquiring of purpose of the matter, bi-  
cause many did doubt thereof, and sayed vnto  
me, that he coulde of all men be a verie sure wit-  
nesse of her virginity, for so much as king Ecgfrid  
promised to geue him landes and much money,  
if he could perswade the quene to vse his compa-  
nie, though yet he knewe well that she loued no  
man in the world more then him. And it is not to  
be mystrusted, but that the same thinge may be  
done in our time also which hath ben sometime  
don in times past as true histories do beare witnes,  
whe-

*why the  
miracles  
were repor-  
ted ought  
not to be  
mistrusted  
Luc. Bz.*

## CHVRCH OF ENGLAND.

whereas one & the same lorde geueth the grace,  
who promiset to abyde with vs vnto the end of  
the world. For this also was a signe and token of  
the diuine miracle, in that the flesh of the same  
virgin being buryed, could not be corrupted &  
putrefied, and doth well shew, that she liued al-  
way vncorrupted and vntouched of any man.

Againe it is well knowen, she besought the  
king very much and a long time, that she might  
forlake the cares of the world, and haue leaue to  
go into a monasterie, and there only to serue  
Christ the true king. Which when she had at  
last obtained, she entred into the monasterie of  
Abbesse Ebbe, who bare a good affection to king  
Ecgfride. The monasterie standeth in a towne  
called Coludi, and the aforesaid byshop Wil-  
fride, gaue her the veale and habit of a nonne. *Nonnes*  
Within a yere after, she was herselfe made an *consecrated*  
Abbesse in the ile of Ely, in which place there *of bishops*  
was built a monasterie of virgins dedicated to  
God, amonge whom she began to be a verie  
good mother & virgin, both in examples and al-  
so in good lessons of heavenly lyfe. Of her it is  
sayd, that after the time that she went to the  
monasterie, she would neuer weare any linnen,  
but only wollen clothes, and feldome wash  
herselfe in warme bathes, saue against solenne  
high feastes, as Easter, Whitsontyde, or Twelue-  
tyde, and than would she be the last of all, and  
with her owne handes and helpe of her hande-  
maydes, would first wash the rest of Christes vir-  
gins which were there. Very feldom also except  
on high feastes, or for great necessitie, dyd she  
eate more continually than once a day, vnlesse  
some greater febleness did hinder her. From the

of the first comming to prayer together vntil the ryfing of the day, she abode in the Church, still continewng at her prayers. And there are that say, that by the spirite of prophecie she did foretel, both the pestilence whereof she should dye herielfe, and also did openly in all their presence declare the number of them that should be taken from this world out of her monasterie. She was taken away to our Lord in the mides of her company, leuen yeres after she was made Abbessse. And as she her selfe had willed, she was buried in a tombe of wood in no other place than in the mides of them, in such order and sort as she departed.

After whome succeeded her sister Sexburg in the office of Abbessse, which woman Earcombert king of Kent had to wyfe: and when Edildride had lyen buried 16. yeres, it seemed good to her sayid sister, now Abbessse, to haue her bones taken vp, and to be put in a newe tombe, and to be remoued into the church. Wherevpon she willed certaine of the bretheren to seeke a stone, whereof they mighte make a tombe for this purpose, and they taking ship (for the countrie of Eely is round about compassed with waters and fennes, nor hath any great stones for such purposes, came to a certaine litle citie lesse desolate & vnhabited, which was not far from thence and in the english tonge is called Grandchester, & straight way they found by the walles of the city a tombe of white marble ready made very fayre, and couered very trymme and fyt with a couer of the same stone: wherby vnderstanding that our Lord had prospered their iourney, they gaue him shankes therefore, & brought it to the monastery.

Now

Now when the graue was opened, and the body of the holy virgin and spouse of Christ taken out into the light, it was found so cleane from corruption, as if she had dyed or bene put in the ground the very same day, enen as both the aforesaid byshopp Wilfride, and many other that knewe it, did beare wytnesse. But Cinfride a certaine phisition, which was present by her, both when she dyed, and when she was taken out of the tombe, was wonte of more certaine knowledge to tell, that when she lay sicke, she hadd a very great swelling vnder her arme pit, & they bad me quoth he, to launce that swelling, that the yl humour which was within might illu out. Which when I had done, for the space of two dayes after, she seemed to be somewhat better at ease, so that some thought that she might be cured of her grieffe: but the third day, her former paynes tooke her againe, and straight way was she taken out of the world, and chaunged al paine and death, with health and life euerlasting.

And when after so many yeres her bones should be taken out of the graue, they spred a tent ouer the same, and all the company of the bretheren on the one side, and sisters on the other, stood round about singing and the Abbessse with a fewe other went in, to take vp and bring forth the bones, but sodainly we head her within cry out with a lowde voice, Glorie be the name of God: and anon after, they called me in, opening the entrance of the tente, where I saw the body of the holy virgin of God being taken out of the tombe, and lyeng on the bed like one that were a sleepe. Then did they also open the coueringe of her face, and shewed me the wound of the cut, that

Aa 4

I had

The Ile of  
Eely.

## THE HISTORY OF THE

I hadd made, healed and cured, so that in meruailous wyse, in the place of the open and gaping wound wherewith she was buryed, there appeared than but a litle small signes of the scar. By side this, all the linnen clothes, wherein the body was winded, appeared hole and so new, that they seemed to be put about those chaste linnen but that very daye.

*What burdens are borne now a dayes of lesse then kings children, and yet no grief at all felt for them?*

It is reported, that when she was grieved with the forsaide swelling and paine of her cheeke bone and necke, she tooke great ioy in this kind of diseale, and was wont to say: I knowe most certainly, that I worthely doo beare this bourden of payne in my necke, in which I remember, that when I was a gyrl, I did beare the superfluous and vaine bourdens of tablettes and brouches, and I beleene that the Soueraigne pitie of God, doth therefore send me this grieve and paine in my necke, that he may so absolue and quit me from that gilte of vanitie and lightenesse, wheras now in steede of gold and pretious stones, the read fire heate and burning swelling, breaketh out of my necke.

*The napkins and parcels taken from S. Pauls body healed she sicke & expelled diuels. Act cap. 19.*

It happened also that by the touching of the same clothes wherein the corse lay, both spirits were driuen out of certaine possessed bodies, and also other diseases sometimes healed. And it is said, that the tombe in which she was first layd and buried, did heale certaine that were pained in their eyes, which as sone as they set their head to the same tombe and prayed, straightway had the grieve of their fore or dymme eyes taken away. The body of the virgin was taken and washed, and layd in new clothes, and so caried into the church, and put in the other tombe that was

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was brought, where it is yet keppe vnto this day, and is had in great reuerence. The sayd tombe, founde ready made, was (not without a miracle) so apte and fyt for the virgins bodie, as if it had bene of purpose made and cut out for her: the place also of the head was made by it selfe feuerally, and seemed to haue bene fashioned as iuste as could be for the bygnesse of her head. This cuntry of Ely is in the prouince of the East english, and contayneth about two hundred householdes, and is compassed on eche syde, as we haue sayd, like an Iland, round about with eyther fennes or waters. And therefore of the Eeles which are plentifully taken in those waters, it hath its name. In this Ile this sayd handmayde of Christ desired to haue a monasterie, bicause, as we sayd before, she came of the nation and bloud of the East english.

*In Cambridge*

*An himne of the sayd virgin.*

## THE XX. CHAPTER.

THE occasion seemeth conuenient to put in this historie an himne of virginitie, which many yeares past we made in meeter, in the laude and prayse of the sayd Queene and virgin, which is in deede therfore verely a Queene, for that she is the spouse of Christ. And herein we shall follow the custome of the holy scripture, in the historie whereof many songes and psalmes are interposed, which were (as is well knowen) made in meter and verse.

*A song*

A song or sonnet in praise of virginitie and in  
the honour of Saint Edildred.

O God, o gloriousse Trinitie,  
In Whome all rule doth alway stand,  
O gloriousse God, all one in three,  
Aide thou the thinges we take in hand.  
Of wars let Virgils verse endite,  
Sing we the pleasant frutes of peace,  
Aneas fights let Virgill write,  
Christs gifts to sing let vs not cease.  
My verse is chaste, it is not made,  
To tell of sinfull Helens stelth,  
My verse is chaste, such wanton trade,  
Write they that lue in wanton welth.  
Of heauenly giftes to speake I long.  
Not of the assault of ruinous Troy,  
Of heauenly giftes shalbe my song,  
Which the earth doth now enioy.  
Behold highe God comes from aboue.  
The virgins pure wombe to possesse,  
Behold high God comes for mens loue.  
Them to redeme from death endlesse.  
A mayden mother bringes forth a child,  
Who is the father of all that is,  
Borne is a son of a mayden myld,  
Marie the gate of God and blys.  
The blessed flocke in her delight,  
Mayd and mother of the Deitie,  
The blessed flocke most pure and bright,  
In pure and chaste virginie.  
Her worthinesse hath made more spring,  
Of this chaste virgin stooke and bow,  
Her worthinesse doth dayly bring,

No virgin flowers to bud and blowe.

The fyry flames the virgin pure.  
Saint Agathe neuer shranke to byde,  
The syrie flames did eke endure,  
Eulalia as gold in fornace tried.

The vgly beastes with gaping iawes,  
Chast Tecla conquered gloriously,  
The vgly beastes with ramping pawes,  
Chast Eufeme lead victoriously,

The bloody swoord with laughing looke,  
Agnes more strong than Steele nere drad,  
The bloody swerd S. Cicilie tooke,  
Great ioy therein no harme she hadd.

The world wyde hath flowred in such,  
Triumphing actes of seker harts,  
The world wide hath flowred in much,  
Loue of like chaste and sober partes.

And eke our dayes vvith one are blest,  
A noble virgin verilie,  
Our Ed ldride doth shine addrest,  
With like bright persit puritie.

Of royall spiritie and stocke she came,  
Her father a famous worthy wighte,  
Her royall spirite and noble name,  
Was much more noble in God his sighte.

She also had the soueraintie,  
Of Queene and raigne terrestriall,  
But had an higher maiestie,  
Of fraigne and blyffe celestiall.

O virgin bright what seekest thee man,  
Which hast already thy spouse aboue?  
What other husband seekest thee than,  
Christ is thine only spouse and loue,

I thinke that thou herein mightst doe,  
As did the mother of the beauenly king,

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That thou both wyse and virgin too,  
Might belyke her in that like thinge.

For when this spouse of God had past,  
Twelue yeres in secular life and raigne,  
This spouse of God herselfe did hast  
In life monasticall to remaine.

Wher she to heauen wholly bent,  
Flourisht in vertues many and bye,  
From thence her soule to heauen went  
To which she did her wholly apply.

This virgins body pure in ground  
Had lyen the space of fytene yere.  
Yet was the same as sweete and sound,  
As wen it first was layed on bere.

O Christ this was thy worke most true,  
The very clothes about the corse,  
O Christ, were faire and hole and newe,  
Long time on them had lost its force.

The dropsyke that foule disease,  
These holy shrouds did heale and cure,  
And diuerse had by them their ease,  
Of sundrie griefs they did endure.

The furiose fend that erst beguild,  
Our mother Eue maliciously  
This fend so fell a virgin myld,  
Did put to flight victoriously.

Lo bride of God see and behold,  
What honour in earth to thee done is,  
O spouse of Christ a thousand folde  
Is done thee more in heauens blys.

The ioyfull giste thou dost possesse,  
A bridefull bright for thy bridegrome,  
The ioyfull giste that neuer ceasse  
Lo Christ himselfe to thee is come.  
And thou to him melodiously,

## CHVCH OF ENGLAND.

Dooft sing vvith sveete and tuninge voice,  
To him vvith himnes and harmony,  
Nerv and sveete spouse thou dost reioyce.  
The lambes high throne and company  
Follovv thou shalt for euer and euer,  
His loue and bonde is such to thee,  
No man there fro shall thee disseuer.

Howv bisopp Theodore made peace betwene the tyyo  
kinges Ecgfrid and Edlfride.

## THE XXI CHAPTER.

**T**He ninth yere of the raigne of Ecgfride, a  
battaile was fought betweene him, and  
Edlfride king of the Marshes, by the riuer of  
Trent, in which was slaine Elbuine king Ecg-  
frides brother, a yong-man of about eightene ye-  
res of age, and very well beloued of both the  
countries. For a sister of his named Osthride, was  
wife vnto king Edlred. And whereas herevpon  
there seemed to ryse an occasion and matter of  
sharper warre and longer enmitie betwene the  
two kings, and the fierce peoples, Gods derebe-  
loued bilhop Theodore, trusting in the helpe of  
our Lord, did by his holesome exhortation, vt-  
terlie quenche the enkedled fyre of so great a pe-  
rill, in such sorte that the kinges and people be-  
inge pacified on both sydes, the lyfe of no man  
perished for the death of the kinges brother, but  
only a dewe amercement of mony was geuen &  
payd to the other kinge for amendes. The bon-  
des of which peace did a longe time after endure  
betweene the said kinges and their dominions.

*Howv the fetters of a certaine prisoner vvere loosed  
vwhen masses vvere songe for him.*

## THE XXII CHAPTER.

**I**N the foresaid battaile in which king Elbuine was slaine, a certaine notable thing and well known of many, happened which we in no wise may leane vnrelated, both for the profit of the reader, and for the glorie of God. In the bataile aboue mencioned, among other of the souldiers, a certaine yonge man named Imma was lett for dead: which when he had all that day and night following, lyen among the bodies of the slayne men, lyke as he had bene also dead, at last he receaued ayre and breath and reuiued againe, and fate vp, and bound his woundes himselfe, as well as he could, resting himselfe a litle. After he arose vp & began to go his way seeking where he might finde some frindes to see vnto him, and to helpe him. But as he so did, he was found and taken of his enemies of the other campe, and brought vnto their Lord, who was an Erle subiecte to king Edilred. Of whom being demaunded, what he was, he feared to confesse that he was a souldier, and thought better to answer that he was a poore husband man of the countrie, and one that had wyfe and children, and that he came forthwith such other as he was, to bring vittailles to the souldiers. But for al this the said Lord suspected him, and willed his woundes to be looked vnto: and when he began to wex hole, he commaunded him at night leason to be kept in bondes, least he should escape away.

But

But beholde no bondes could holde him, but as sone as they were gone that had bound him, his bondes and fetters were straight way loosed. For he had a brother, whose name was Tunna a priest and Abbot of a monasterie in the citie, which of his name is called ynto this day Tunnacesters who when he heard that his brother was slayne in the battaile, came to seeke if he might happely fynd his bodie. Where he finding one that was in all pointes like him, and thinking it to be him in deede, brought him to his monasterie, and buried him honorably, and often times caused masse to be sayed for his soule: By the saying of which masses, that which I sayd, came to passe, that no man could bynd him, but that he was straight way loosed againe. Then the Erle that kepte him began to wonder here at, and to enquire of him, what the cause was that he could not be bound and whether perhaps he had about him any loosing letters (such as men talke of) that he could not be bound by the vertue of them. But he answered, that he knew no such arte nor conning: but I haue a brother, quoth he, in my countrie, one that is a priest, and I knowe that he thinkes I am slaine, and therefore doth oft saye masse for me: and if I were now in an other world, my soule should there be loosed from paines through his intercessions and prayers, as my body is here from its bondes.

While he was thus kept a certaine space in the Erles house, some that marked him more diligently saw by his countenance, behauour, & talke, that he was no (as he had said) of the common poore sort of people, but of some good house & degree. Therefore the Erle called him secretly, & examined

*An exam-  
ple for the  
confirma-  
tion of pur-  
gatorie*

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ned him more straightly of whence he was. Promising that he wold doo him no harme in the world, if he would plainly vtter and shew himselfe, what he was. Which thing when he had done, and declared himselfe to be one of the kinges seruantes, well, quoth the Erle, I knew by thy wordes, and answeres, that thou wert no husbandman of the countrie, and thou art well worthy now to dye, for that al my bretheren and kinnemen were slaine in that battaile, yet I will not put thee to death, for breaking of my faith and promise. And therefore as soone as he was full cured, the Erle sent him to London and solde him to a marchant of Friseland. But neither he, nor any man els as he was led thither, could bynd him by any meanes. And yet his enemies did lay on him many and sundry kindes of fetters which yet alwayes were loosed.

When he that had bought him, sawe that he could be kept and holden in no bondes, he gaue him leaue to ransom himselfe, if he were able, for about after eight a clocke in the morning whē masses began to be said, his bondes and fetters were euer loosed. And thus vpon his othe eyther to come againe, or els to send his rancome, he was let go, and came to kent to kinge Lodhere, who was sonne to the sister of Quene Edildrede, of whom we haue spoken before, and himselfe had bene sometime a seruant of the sayd Quenes. There he sued to the kinge for so much as would pay his rancome, which he obtained and sent it (as he had promised) to him whose prisoner he was. Afterward he retourned to his countrie, and came to his brother, and declared vnto him in order al the aduersities that had happened vnto him,

and also what comfortes and succours he had in in the same. And he knewe, by that his brother tolde him, that his bondes were loosed at those times especially, in which masses were said and songe for him. He vnderstoode also, that the other helpes and succours that happened to him in his danger, came of the heavenly gyfte & grace through his brothers intercessions and offering of the holy holosome hoste and sacrifice.

Many that heard these thinges of this man, were styrred vp and enflamed in faith and godly deuotion, vnto prayer, vnto almes and charitable deedes, and to offer to our Lorde hostes of the holy oblation and sacrifice, for the deliury and reliefe of their frindes, that were departed this worlde. For they vnderstood thereby and knewe, that the holesome blessed sacrifice, was effectuous to the euerlastinge redemption and ransoming both of soule and of bodie. This story was tolde me of one of them that heard it of the very man in whom it was done, and therefore knowinge it to be true and certaine, I doubted no whit, to insert it in this our ecclesiasticall historie.

*The sacrifice of the Masse pitiatory*

*Of the life and death of Abbess Hilda.*

## THE XXIII. CHAPTER.

THE yere following after this, which was, the yere of the incarnation of our Lord six hundred eightie the most deuout & godly seruant of Christ Hilda, Abbess of the monasterie that is called Streanes halch (as we before mentioned) after many heavenly deedes that she did in this

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world, passed out of this lyfe, to receiue the re-  
wardes of the lyfe of heauen, the 17. day of No-  
uember, when she was three score and six yeres  
of age; which number of yeres equally diuided in-  
to two parts, she lyued the first 33. in secular lyfe,  
with most noble and worthy conuersation, and  
as many after did she dedicate to our Lord, more  
nobly and worthely in monasticall life. For she  
was come of noble birth, and was the daughter  
of kinge Edwins nephewe named Hererike, with  
which kinge also at the preaching of Paulinus of  
blessed memorie, the first bishopp of Northum-  
berland, she receaued the faith and sacraments of  
Christ, and did sincerely keepe the same vntil she  
deserued to come to his sight and vision, whom  
only to serue (after she had determined, and for-  
saken this secular & worldly lyfe) she went to the  
prouince of the East english, for she was allied  
to the king there, and from thence she desired, if  
she might by any meanes, to forsake her countrie  
and all that euer she had, and to go into Fraunce,  
and there in the monasterie named Cate, to leade  
a Pilgrimes and exules lyfe for our Lordes sake,  
that she might the more easily deserue to enioy  
an euerlasting countrie in heauen. For in the same  
monasterie her sister Heretwide, mother to Adul-  
phe king of the East english, did at the same ve-  
rytyme lyue vnder rules and discipline of reli-  
gion, abyding & lookinge for the crowne euer-  
lastinge: whose example she mindinge to fol-  
low, and to lyue a stranger out of her owne con-  
trie, abode in the said prouince one whole yeare.  
After which beinge called home agayne into her  
countrie by bishopp Aidan, she had deliuered her  
the landes of a Lordship at the north coast of  
the

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the riuer Were, in which she liued also the space  
of one yeare, and led a monasticall lyfe with  
afew other of her company.  
After this she was made Abbess in the mona-  
sterie that is called Heortheu, which monasterie  
had bene builte not long before, of the godly &  
deuout handmayed of Christ Heiu, which is said  
to be the first woman in the prouince of Nort-  
humberland, that tooke the vowe and habit of a *Vow and monasticall habit.*  
Nonne, being blessed and consecrated by bishopp  
Aidan. But not long time after the making of the  
monasterie, she departed thence to the cite of  
Calcaria, which is called of the englishmen Cal-  
ceaster, & there she appointed to abyde and con-  
tinewe. Now this other handmayde of Christ  
Hilda being placed to rule this monasterie, did  
straight procure to order and dispose the same in  
all pointes with regular lyfe and discipline, in such  
wise as she could be best instructed of them that  
were learned. For both bishopp Aydan, and as  
many religious persons as knewe her, for the  
great wysedome and loue that was in her to serue  
God, were wont ofte tymes to visit her, louingly  
to helpe her, and diligently to instruct her.  
Thus when she had certaine yeres gouerned  
this monastery in great obseruation and straight-  
nes of regular lyfe and order, it was her chaunce  
to take in had the building and disposing of a mo-  
nasterie in the place called Straneshalch, which  
busines committed vnto her, she finished with all  
speede & diligence. For she furnished and framed  
it with the same rules and orders of regular lyfe,  
with which she had disposed the other monastery  
before. And truly she did there teache singularly  
the workes of righteousness, deuotion, chastitie,  
B b 2 and

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 & other vertues, but specialy of peace & charity,  
 in such wise that after the example of the primi-  
 tive church, there was none riche, none poore,  
 but all thinges common to all, for nothing seemed  
 peculiar and priuate to any one. She was of such  
 wysedome, that not only all meane persons in  
 their necessities, but also kinges and princes dyd  
 seeke and aske counsel of her: such religious men  
 as liued vnder her gouernement, she made to be-  
 stow their time in the reading of the holy scriptu-  
 res, and in the exercise of the workes of vertue,  
 that out of her monastery many might easely be  
 founde, mete and worthy men to serue the church  
 and aultar. And in deede we haue seene in a short  
 space, fise bishops out of the same monasterie, al  
 men of singular merit & holynesse, whose names,  
 are these, Bosa, Adda, Ostfor, Iohn, and Wil-  
 fride. Of the first we haue spoken before, how he  
 was cōsecrated bishop of Yorke. Of the second to  
 speake shortly, he was made bishop of Dorcister.  
 Of the two last we shall speake afterward, of  
 which the one was consecrated bishop of Ha-  
 gulstad, and the other of Yorke. Of the middle-  
 most let vs now say somewhat.

*Dorchester  
 in Bar-  
 kesher.  
 In holy I-  
 land.*

*Going to  
 Rome ac-  
 counted a  
 matter of  
 deuotion in  
 our primi-  
 tive church*

When he had in both the monasteries of Ab-  
 besse Hilda, diligently applyed the reading and  
 studieng of the scriptures, at last desyring more  
 perfecte exercises, he came to kent to the Ar-  
 chebishop Theodore of blessed memorie, where  
 hauing continnewed a certaine space, and spent  
 his time in holy studies and readinge, he found  
 also the meanes to go to Rome, which at that time  
 was counted a thing of great vertu and deuotiō.  
 From thence retourning home againe to Englād,  
 he went vnto the prouince of the Victians, ouer  
 which

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 which King Ofrich then raigned, and there he  
 remained a long time, preaching the word of faith  
 and also giuing himselfe for an example of life to  
 all that knewe and heard him. At which time the  
 bishop of that prouince named Boselus being so  
 sicke and weake, that he could not himselfe fulfil  
 the office, of a bishop by al mens iudgemēts and  
 cōsent the foresaid man, was elected & chosen bish-  
 op in his place, and at the commaundement of  
 kinge Edilred, was consecrated by bishop Wilfrid  
 of blessed memorie, who at that time was bysh-  
 op of the Middleenglish. For Theodore the arche-  
 bishop was then dead, & none other as yet made  
 bishop for him: in which prouince a litle before,  
 that is to say, before the foresaid man of God Bo-  
 selus, one Tatfrid a man most stout, couragious  
 and well learned, and of an excellent wyt, was  
 elected bishop out of the monasterie of the said  
 Abbess: but he was taken away and died before  
 his time, ere that he might be consecrated.

This foresaid handmayd of Christ Abbess Hil-  
 da, whom all that knewe her, were wont to  
 call mother for her notable grace and godlinesse,  
 was not only in her owne monasterie an exam-  
 ple of lyfe to them that were with her, but also to  
 many other that were far of the ministred occasion  
 of saluation and amendement, to whom the hap-  
 py report of her doing and vertuous liuing came,  
 And so was fulfilled the dreame, that her mo-  
 ther Bregoswid had, when she was but an infāt.  
 For when her husband Heririch was out of his  
 countrie as an outlawe vnder Cerdix kinge of  
 the Britons, where also he was at last poysoned,  
 she sawe in a dreame, that he whom she sought  
 with a diligence, was as it were sodainly taken

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out of her sight, so that no signe or token of him  
any where did appeare. But as she yet busily  
sought for him, she found by and by a very pre-  
tious brouch and iewel vnder his garment, which  
as she did well marke and consider, seemed to  
shine and glister with the brightnesse of so great  
a lighte, that it filled all the borders of Britan-  
nie, with the grace thereof. Which dreame was  
proued true in her daughter, whom we now spe-  
ake of, whose life not to her selfe only, but to ma-  
ny other that would lyue well, did geue exam-  
ples of the workes of light.

3. Cor. 21.

But now when she had for many yeres ruled  
this monasterie, it pleased the mercifull worker  
of our saluation, that her holy soule should also  
be examined and tried with long sicknesse of the  
body, thar after the example of the Apostle, *her  
vertue might be made perfect in infirmitie*. For she  
was stricken with feuers, and began to be gre-  
uoussly vexed with heate, and was in the same  
wise sicke and defeated for the space of six yeres.  
In all which time, she did neuer omit or let passe,  
both to giue thanks to her creator, and also to  
teach and instruct openly and priuately, the flocke  
committed to her charge. For by her owne exam-  
ple she warned them all, both to serue our Lord  
dewly when he geueth them their bodely health,  
and also to thanke him continually & faithfully,  
in worldly aduersities, or bodely infirmities and  
sicknesse. And thus the seuenth yere of her sick-  
nesse, the grieve and paine turning toward her  
hart and inward partes, she came to her ende and  
last day in this worlde, and about the crowing of  
the cocke, after she had receaued the voiage pro-  
uision of holy housel, she called vnto her the had-  
maydes

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maides of Christ in the same monasterie, whom  
as she admonished and counselled to keepe the e-  
uangelicall vnitie amonge themselues and with  
other, at the very last worde and making of this  
her exhortation, she gladly and willingly sawe  
the houre of her death, yea rather (to speake with  
Christs owne wordes) she passed from death vn-  
to lyfe. In which very night our almightie Lord  
vouchesafed to reuele her death and departing by  
a manifest and plaine vision in an other monaste-  
rie that was a good way off, named Hacanes,  
which she hadd buylt the same yere.

For there was in the same monasterie a certain  
Nonne named Begu, which hadd serued our  
Lord in monasticall conuersation and blessed vir-  
ginitie thirtie yeres and more. This Nonne ta-  
king her rest at that tyme in the dortor house,  
heard sodainly in the ayer the knowen sound  
of the bell, wherewith they were wonte to be  
called vp to prayers, when as any of them was  
called out of the world. And openinge her eyes  
(as she thought) she sawe the roofe and top  
of the house vncouered, and alabout ful of light:  
which light as she earnestly marked and looked  
on, she sawe the soule of the foresaid hand-  
mayde of God in that light caryed vnto heauen,  
accompained and led by Angells.

And as she then started out of her sleepe, and  
sawe other systers about her takinge their rest, she  
knewe and perceaued, that that which she sawe  
was shewen her ether in a dreame, or in some  
vision of mynd. And by & by she rose vp for ouer-  
much feare that she had & ran to the virgin, which  
was then gouernesse of the monasterie in the  
Abbesse

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Abbesse steede whose name was Frigit, and with much weeping and teares, and drawing of long sighes, tolde her that the mother of them al, Abbesse Hilda was now departed this worlde, and with a maruailous great light which she sawe, and company of Angels leadinge her, ascended vp to the gates of euerlastinge light and felowship of the heauenlie citisens.

Which when she had heard, she raised vp all the sisters, and called them to church, willinge them to be occupied in prayers and psalmes for the soule of their mother. Which thing as they diligentlie did the rest of the night, at the breake of the day there came certaine bretheren from the place where she died, to bring worde of her departing, which the other answered that they knewe of before. And when they had declared in order how, & when, they had learned the same, it was found that her passing was shewed them by the vision at the very same houre, that they reported her to passe out of the world: and with a goodly consent and agreement herein it was by the worke of God so disposed, that when the one sawe presently her departing out of this life, at the same time the other did know her entring into the perpetuall lyfe of soules, these two monasteries being distant a sonder nigh fortie miles.

It is also reported, that in the same monasterie, where the foresayde hand-mayde of God dyed, one of those vowed virgins to God, that loued her more then the rest did, had her departinge shewed vnto her the same night in a vision, and sawe her soule go vp to heauen with the angells: which thing the very same houre it was

was done, she opened and declared to those hand-maydes of Christ that were with her, and called them vp to pray for her soule, and that, before the rest of the company knewe of her departing: which thing to be so, was anon after declared to the whole company when morninge came. For at that houre this Nonne was alone seuerally with certaine other handmaidens of Christ in the outmost places of the monasterie, where such as were wemen newly come to religion were wont to be tried and abide the time of probation, vntill they were instructed in the rule and order, & then admitted into the felowshipp of the rest, and professed.

*How the gyfte of singing was miraculously giuen to a certaine brother in the monasterie of this Abbesse.*

### THE XXIII. CHAPTER.

**I**N the monasterie of this Abbesse, there was a certain brother notably endewed with the speciall grace of God, which was wont to make songes and meters fit for religion and godly meditation, in so much that what so euer he learned of the holy scripturs by other mens expoundinge, he touned and made the same anon after with poetical & musical wordes set together with wonderfull sweetnesse and melodie in his mother tonge. With whose verses and songes the mindes of many men were ofte enflamed to the contempt and despising of the world, and to the desire of the euerlasting lyfe of heauē. After whom diuerse other among the englishmen assayed to make

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make godly and deuout meters, but noman could match his conning therein. For he learned this arte of singing & composing, not taught of men, nor by any mans helpe, but he receaued the gifte therof, freely by the only ayde and grace of God. And therefore he could neuer make any fond or vaine balade, but such things as belonged to religion and godly meditation, were only meete to come forth of his religious and godly mouth. For as long as he was a secular man, which was, tyll he was well stricken in age, he neuer had learned any such matter of singinge. In so much that sometimes at the table, when the company was set to be merry, and agreed, for the nonce, that eche man should syng in order at his course, he when he sawe the harpe to come neere him, rose vp at the mydes of supper, and gat him out of doores home to his owne house.

And as he so dyd on a certaine time, getting him out of the place where they were drinking and making mery together, to a stable among the beastes which he had appointed him to keepe and looke to that night, and when the houre of sleepe came, was gone his way quietly to bed, as he lay, he dreamed that a certaine man stode by him, and bad him, God speede, and calling him by his name, said vnto him, Cednom, I pray thee singe me a songe. Whereto he made aunswere & sayd, I cannot singe, for that is the matter, why I came away from the table vnto this place, because I could not singe. But yet, quoth he againe that spake with him, thou hast somewhat to sing to me. What shall I syng? quoth he. Sing, quoth the other, the beginning of al creatures. At which aunswere he began by and by to sing in the laude  
and

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and prayse of God the creator, verses which he hadd neuer heard before, of which the sense and meaning is this. *Now must we prayse the maker of the heauenly kingdome, the power of the creator, his counsell and deuise, the workes and actes of the father of glorie. How he being God eternall, was the maker and author of all miracles, which first vnto the children of men, created heauen for the topp of their dwelling place, and after the omnipotent keeper of mankind, created the earth for the flore thereof.* This is the meaning, but not the order of the wordes which he sange in his sleepe. For verses be they neuer so wel made, can not be turned out of one tonge into an other word for worde, without leeing a great parte of their grace and worthynesse.

Now when he awaked and rose vp, he remembered still by harte all the thinges that he had songe in his sleepe, and straight wayes added thereto more wordes in the same maner and forme of meeter, and made vp a songe fyt to be longe and applyed to God. And on the morowe he came to the farmar or baylie vnder whom he was, and told him of the gifte that he had receaued, & being brought to the Abeffe he was commanded in the presence of many lerned men to tel his dreame, and to rehearse the song, that it might by the iudgement of them all be examined & tried, what or whence the thing was which he reported, and it seemed to the al, that some heauenly grace and gift was granted him of our Lord; For more triall wherof they recited vnto him the processe of some holy story or exāple, willing him, if he could to turne the same into verse & meter. Which he toke vpō him to doo & went his way, & on the morow  
after

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after, came againe and brought the same made in very good meter, which they had willed him to doo. Wherevpon straight way the Abbess acknowledged and embracing this grace and gift of God in the man, instructed and exhorted him to forsake the world, and the life thereof, and to take vpon him monasticall lyfe and profession: the which he did, and was therevpon by the commaundement of the Abbess, placed in the company of the bretheren, and by her appointment taught and instructed in the course of holy scripture. But he what soeuer he could heare and learne, would afterward thinke vpon the same againe by himselfe, and chewing thereon lyke a cleane beast on his cudd, would turne it into very sweete meeter, and melodiously singe the same, made his teachers to become his hearers againe.

His songes were of the creation of the world and begynning of mankynd, and all the storie of Genesis, of the going of Israell out of Aegypt, & their entring into the land of promise, and of many other histories of the holy scriptures. Of the incarnation of our Lord, of his passion, resurrection, and ascension into heauen, of the comming of the holy ghost, of the doctrine and preaching of the Apostles. Also he was wont to make many songes and meters of the dreadfull domes day and iudgement to come, of the horrible paynes of hell, and of the ioyes and sweetnes of the kingdom of heauen, and many other also of the benefites and iudgements of God. In all which, his endeouour was to pul men away from the loue of wickednesse, & to styrrer them vp to the loue and practise of vertu and good life. For he was a man  
very

## CHVCH OF ENGLAND.

very deuout and religious, and humbly obedient to his rules and disciplines, and very zelous and feruentlie bent against them that would doo otherwise, and therefore he ended his life with a good ende. For when the houre of his departing was at hande, he was taken and diseased 14. dayes with bodily sicknesse, and yet so temperatly, that he might all that time both speake and walke.

There was there by, a litle house into which they that were sicke were wont to be brought, & such as were likely shortly to dye. This man desired him that serued him, the same euening before the night that he should depart out of the world, to go and prouide him a place to rest and lye in that house. The other maruailed why he desired the same, for he was nothinge lykely to dye so soone. But yet he did as he was bid. When they were there placed, and were meryly talkinge and sportinge amonge themselves, and with them also that were there before, being now about midnight, he asked and enquired of them all, whether they had the sacrament there within? What neede quoth they, is there of the sacrament, for your tyme to dye is not yet come, that are so meryly talking with vs, as it were a man in good health. But yet, quoth he againe, doo ye bring me hither the sacrament: which when he had taken in his hande he asked them, whether they were all of a quiet minde in perfit charitie toward him, without any quarell, grudge, debate, and rancour. They answered all, that they were of very good minde and affection toward him, and far from all wrath and displeasure: and they asked him againe, whether

*Reservati-  
on of the  
blessed Sa-  
crament.*

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ther he bare good wil & affection toward them.  
*He answered by and by, I do beare, my deere  
children, a quiet and good affection to all Gods  
seruants. And there withal arming himselfe with  
that heavenly foode, he made him ready to en-  
ter into the other lyfe.*

*How feling  
before death*

*Blessing  
with the  
signe of the  
crosse.*

Then he asked, how nigh the houre was, that  
the brethern should ryse to say their nightly lau-  
des and seruice to our Lord. It is not far off, quoth  
they. Wel than, quoth he, let vs abyde & tary for  
that houre. And blessing himselfe with the signe  
of the holy crosse, he layd downe his head vpon  
the bolster, and so falling a litle into a slumber he  
ended his lyfe in quiet and silence. And thus God  
wrought with him, that euen as he had serued our  
Lord with a simple, plaine, pure minde & quiet  
 deuotion, so likewise he might come to the sight  
and vision of God, leauing this world with a quiet  
and peaceable death, and that also the tounge  
which had made and inuented so many goodly  
meters and holesome wordes in the praise of the  
creatour of al, might conclude and shut vp the last  
wordes in the praile and laude of the same, blessing  
himselfe, & comending his spirit into the handes  
of our Lord. It appeareth also by these thinges  
that we haue tolde, that he knewe before, and  
forlawe the time of his departure.

\* *Of a vision that appered to a certaine mā of God, before  
that the monastery of the towne Colodon was burned.*

### THE XXV. CHAPTER.

*A Nunne-  
rie burned  
for the sin-  
nes of the  
inhabitāts.*

ABOUT this time the monastery of virgins,  
which stādeth in the towne of Colodon wher  
of we haue aboue made mentiō, was through ne-  
gligence by a great misfortune consumed with  
fire.

fire. Which thing notwithstanding happened also  
for the wyckednes of the that dwelt in the same,  
and specially of the chiefe and elders thereof, as all  
men might easily see that knewe the same, & the  
euidēt lcourse of God dyd mercifully whippe  
them euen at the beginning, that being thereby  
corrected they might lyke the Niniuites turne a-  
way the wrath of the iuste iudge from them, by  
fastings, weepings and prayers. In the same mo-  
nasterie there was a certaine man a Scot borne  
named Adaman, leading to God a very deuout  
lyfe in chastitie, abstinence & prayer, in such sort,  
that he neuer did eate nor drinke, saue only vpon  
eche Sonday and thursday: & oftentimes also he  
passed ouer whole nights, watching in prayer: in  
which straighnes of hard lyfe he began at the first  
of dewtie and necessitie to amend his former syn  
and euil liuing, but in proceſse of time he had tur-  
ned that necessitie into a continuall custome. For  
whereas in his youth he had committed a certaine  
greuouse offense and sinne, and it coming ofte to  
his mynd and remembrance, considering in his  
hart the greatnes therof, he abhorred it and trem-  
bled therat exceedingly, and feared the punishmēt  
of the sharp iudge vpon him, for the same.

Resorting therefore to a priest, and hoping of  
him to learne some remedy of saluation, he con-  
fessed his sinne vnto him and desyred him to giue  
him counsell, whereby he might flee and escape  
the wrath of God and the vengeance to come.  
The priest when he had heard his offense and sin,  
said. A great wounde requires a greater cure and  
medicine: and therefore geue thy selfe to fastin-  
ges, and prayers, as much as thou art able, to the  
end that coming before the face of our Lord in confessiō

*Confession  
to the priest*

thou

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 thou mayest deserue to fynde him mercifull vnto  
 thee. But he for the passing grief of a gilty con-  
 science that withheld him, and for the desire that  
 he had to be sone absolved of the inward bondes  
 of sinnes wherewith he was laden, sayd: I am  
 yonge of age, and strong of bodie, and therefore  
 whatsoeuer you put me vnto, so that I may be  
 saued in the day of our Lord, I wil easely beare it  
 al, yea though ye bid me to stand the whole night  
 and spend it in prayers, and passe ouer the whole  
 weke in abstinence. It is very much (quoth the  
 priest) to endure the whole weeke without bo-  
 dily sustenance, but it suffiseth to faste two or  
 three dayes at once, and this doo thou vntill I  
 come againe to thee after a short time, and shew  
 thee more fully what thou must doo, and how  
 long thou must continew in penance. After  
 which wordes, the priest appointed him what  
 penance he should doo, and went his way.

*Penance  
 enioyned.*

Now through a sodaine occasion that hap-  
 pened, he passed into Ireland where he was borne,  
 and came not to him againe, as he had promised  
 to doo. Yet the yong man remembring both his  
 commaundement, and also his owne promise,  
 gaue him selfe wholly to weeping penance, holy  
 watching and continence, in such wise that (as I  
 sayd before) he neuer tooke sustenance saue only  
 thursdayes and sondayes, but continually fasted  
 al the other dayes of the weeke. And when he had  
 heard that his ghostly father was gone into Ire-  
 land, & there departed, euer after fro that time he  
 kept this maner of fasting, according as it was first  
 appointed him. And the thing which he had once  
 begon to doo for cōpunction of his siane & dread  
 of Gods vengeance, the same did he now without  
 lothe-

lothesomnesse or wearinesse, yea with pleasure  
 and delight for the reward that followed, and for  
 the feruent loue of God.

And as he now long time had continewd di-  
 ligentlie the same, it chaunced that on a certaine  
 day he went out of the monasterie to some place  
 a good way of, hauing one of the bretherne with  
 him in his company. And when they had done  
 their iourney and were comming home againe,  
 drawing nere to the monasterie, they beheld and  
 vewed the goodly high building of the same,  
 wherat the man of God brast out all into teares,  
 and with his weeping countenance bewrayed the  
 heauines of his hart. Which thing when his fel-  
 low sawe, he asked him why he did so. O quoth  
 he, all these buildinges that you see, both the cō-  
 mon that belong to many, and the priuate hou-  
 ses of particular persons shall shortly be turned in-  
 to ashes and consumed by fire. Which he hear-  
 ing, as sone as they came into the monasterie,  
 found the meanes to tell that to the mother of  
 the couent, named Ebba. Who being troubled  
 at such a warning and fortelling, as good cause  
 was, sent for the man vnto her, and enquired the  
 whole matter of him diligentlie, and how he  
 knewe the same.

Of late, quoth he, being occupied at night time  
 it watching and saying of psalmes, I sodainly saw  
 one stand by me, of a straunge and vnknown as-  
 pect, at whose presence when I was sore afraide,  
 he bad me not to feare, and then in familiar wise  
 he spake vnto me thus and said. Thou doest well  
 in that this night time of rest, thou hast had the  
 strength, not to geue thy selfe to ease and sleepe,  
 but to be occupied in watching and praying.

Cc

Whereto

Whereto I aunswered and said, that I knewe my selfe to haue great neede to cōtinue in wholsome watching, and to make diligent and due intercession to our Lord for my sinnes. Thou saiest true, quoth he farther, that thou and many other haue neede to redeeme & satisfie for their sinnes with good workes, and at such time as they are at leisure from worldly paines and businesse, to labour the more freely for the desire of euerlasting wealth, but yet very few doo so, for right now haue I walked through all this monasterie in order, and looked in euery celle and bed, and of them all, sauing thee, haue I found not one occupied about the sauing of his owne soule, but they are all both men and wemen, either depely drowned in sleepe, or watching vnto wickednes and sinne. For the litle houses that were made to pray or reade in, are now turned into chambers of eating and drinking, and talking, and other enticements vnto euill. And the virgins, vowed vnto God, contemning the reuerence and regard of their profession, as ofte as they haue any leasure thereto, do occupie themselves in weauing and making fine clothes, wherewith they may set forth themselves like brides, to the daunger and great perill of their estat and profession: or els to get them the loue of strangers and men abroad. And therefore is there worthely prepared from heauen for this house & them that dwel therein, a greuous punishment and vengeance by fire. Then quoth the Abbess, & why would you not tell me soner hereof when you knewe it? forsooth, quoth he, I feared so to doo for respecte of you, lest you should perhaps be ouermuch troubled therewith. And yet

*Abuses of  
religious  
persons  
punished  
by God  
from hea-  
uen.*

yet take you this comfort herein, that this plague and punishment shall not fall in your daies.

This vision being spread abroad and knowen, they of the place begun somewhat to feare for a fewe daies, and to amende themselves, and leaue their naughty life, but after the death of the Abbess, they returned to their old naughtinesse, yea and to worse to. And when they said and thought themselves to be in peace and fastie, they were anon stricken with the punishment of the foresaid vengeance. All which thinges to haue bene thus done in deede, the most Reuerend Giles my fellow prieste reported vnto me, who liued then in the monastery: and afterward, (for that many dwellers there went thence becaule of this ruine) liued a long time in our monasterie, and there died. This haue I thought good to put in our historie to this end, that we might warne the reader and put him in minde of the workes of our Lord, how dreadfull and terrible he is in his iudgements and counselles ouer the children of men, and that we serue not at any time the allurements and prouocations of the flesh, little fearing the iudgement of God, lest perhaps his sodaine wrath strike vs, and scourge vs iustly and sharply, either with temporall losses and plagues, or els deale more hardly with vs, and take vs quite away to perpetuall paine and perdition.

*Of the death of King Ecgfride and King Lothar.*

## THE XXVI. CHAPTER.

An. 684.

**T**He yere of the Incarnation of our Lord six hundred eightie four, Ecgfride king of Northumberland sent Bertus his Captaine generall with an hoste of men into Scotland, and miserably spoiled and destroyed the harmelesse seely people, which had neuer bene great friendes to the english nation, in so much that the hande and force of the enemye, spared not the very Churches and monasteries. Yet the men of the Ile as far as they were able, did both resist and oppose force to force, and also calling on the ayde of Gods mercy, did long with continuall cursinges make supplication to be reuenged from heauen. And although such as curse, cannot possesse the kingdome of heauen, yet it is beleued, that they which for their vnmercifulnes were worthely accursed, did shortly suffer the punishmentes of their wickednes by the vengeance of God. For the next yere after this, the same king, against the aduise and counsell of his friendes, and specially of Cuthbert a man of blessed memorie, who of late had bene consecrated bishop, did rashly and vndiscretlie go forth with an armie to waste the prouince of the Redshankes. Who making as though they fled, brought him vnto the straighes of the hilles where was no passege, and there with the most parte of his hoste that he had brought with him, he was slaine the fortie yere of his age, and fiftene yere of his raigne, and twentie day of may. And indeede (as I said) his friendes and counsell would

would not suffer him to begin this war, but euen as the yere before he would not giue care to the most Reuerend father Ecgbert, for settinge vpon Scotland that did him no harme, so was this now giuen him for a punishment of that sinne, that he would not harken vnto them that laboured to call and stay him from his owne destruction. After which time the hope and prowesse of the dominion of the English, began much to decaye and to go backward, for the Redshankes recouered againe their landes and possessions which the Englishmen did hold, and the Scottes that were in Britanie, and also a certaine parte of the Britons, got againe their freedome and libertie, which they hitherto haue yet these fortie six yeres or thereabout.

Where among many of the englishmen that were either slaine with the swoorde or made bondmen, or scaped from the land of the Redshankes by flight, the most reuerend man Trumwini, which had bene there bishop ouer them, departed with his company that were in the monasterie of Ebbercune, which standeth in the English region, but nighe vnto the straight that diuideth the landes of the English and the Redshankes: and commending his fellowes to his friendes abroad in diuerse monasteries where he best might, himselfe went to the ofte mentioned monasterie of Gods seruantes and hand maides, named Streaneshalch, and there chose him his abiding place: where with a fewe other of his company, he led his life for many yeres in monasticall straightnesse, very profitably not to himselfe only, but to many other also. At which time there gouerned the same monasterie a certaine virgin of

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the kinges blood named Elfler, and their mother  
Eanfleda together, of whom we haue before  
made mention. But when this bishop came thi-  
ther, the good and vertuous Abbess, found ther-  
by not only great helpe in her chardge and gouer-  
nement, but also comforte to her owne life and  
conuersation.

After king Ecgfride, Altfrit succeded in the king-  
dome, a man very well learned in the scriptures,  
who was said to be Ecgfrides brother, and sonne  
to king Oswine. This man did nobly and wor-  
thely recouer the decayed and destroyed estate of  
the kingdome, though the boundes and greatnes  
thereof were now more narowe. This same yere,  
which was from the Incarnation of our Lorde  
five hundred eghtie five, died Lothere king of  
kent the 6. day of February, when he had raigned  
12. yeres after his brother Ecgbert, who raigned  
9. yeres. For this Lothere was wounded in the  
battaile of the South Saxons, which Edrich the  
sonne of Ecgbert, fought against him, and while  
he was at surgerie in curing, he died. After whom,  
the said Edrich raigned one yere and an halfe,  
who departing without issue, that kingdome was  
for a space through vncertaine and foraine kinges,  
fore decayed and destroyed, vntill the lawfull and  
legitimat king Victred, who was Egberts sonne  
came, and was quietly settled therein, who both  
by good religion and princely prowesse, deliue-  
red his people from foraine force and inua-  
sion.

How

*How the man of God Cutbert was made bishope, and  
how he liued and taught while he yet was in his  
monasterie and monasticall conuersation.*

## THE XXVII. CHAPTER.

**I**N that same yere that king Egbert ended his <sup>Holy Ilan-</sup>  
life, he caused (as we haue said) Cutbert a <sup>de.</sup>  
holy and reuerend man, to be consecrated bishop  
of the Church of Lindesfarne, who had liued a so-  
litarie life many yeares, in great continencie both  
of body and minde, in a very small Ile, called <sup>The Ile of</sup>  
Farne, which lieth distant from the said Church <sup>Cochetter.</sup>  
of Lindisfarne, almost nine miles, a good way  
within the maine Ocean sea. This man from the  
first beginning of his childhode, was alwaies fer-  
uently desirous of religious life, and when he was  
growen somewhat toward mans state, he tooke  
both the name and habite of a monke. For he en-  
tered first into the monasterie of Mailros, which  
standeth on the banke of the riuer Tyne, and was  
at that time gouerned of Abbot Eata, the mee-  
kest and mildest man of a thousand. Afterward he  
was taken from thence, and made bishopp of the  
diocese of Hagulfstald or Lindisfarne, as we haue a  
foresaide; which see was before gouerned by  
Boisill a man of great vertues and graces, and of a  
prophetical spirit, whose humble and diligenc  
scholar Cutbert had bene, and learned of him the  
knowledge of the holy scriptures, and examples  
of good workes. Which man after he was gone  
to God, Cutbert was made head of the same mo-  
nastery, where both by the authority of his master  
and

*The lyfe of  
S. cutbert  
beinge yet  
a monke.*

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and example of his owne dooings he instructed  
and brought many vnto regular life and disci-  
pline.

Neither did he only giue vnto the monasterie,  
both admonishmentes and examples of vertuous  
and regular life, but also laboured to turne the  
common people far and nere thereabout, from  
the life of their carelesse conuersation, to the loue  
and longing of the ioyes of heauen. For many  
folke at that time did profane and defile the faith  
that they had with wicked workes and dooin-  
ges, some also in the time of the great death and  
plague, setting at nought the sacramentes of faith  
(wherewith they were endewed) ranne to the er-  
roneous medicines and forceries of idolatrie, as  
though they were able by enchantementes or  
witchcraft, or any other lecret arte and coning  
of the deuill, to stay and kepe of the plague sent  
from God the Creator. Both which sortes of peo-  
ple to correcte, and reprove their erroneous and  
euill dooing, this good father would go out of the  
monasterie sometime on horsebacke, but more  
times on foote, and come to the villages lying  
thereabout, and preache the way of truth to them  
that were astray. Which thing also Boisill was  
wont to doo in his time. For it was the maner of  
the people of England at that time, that when  
any of the clergy, or any priest came to a village,  
they would all by and by at his calling come to-  
gether to heare the worde, and willingly harken  
to such thinges as were saied, and more willingly  
follow in workes, such thinges as they could  
heare and vnderstande.

Now this man Cutbert had such a grace and  
skill in his vtterance, such a zeale in perswading,  
such

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such an Angels face and countenance, that none  
that was present durst presume to hide the secre-  
tes of his hart from him, but did all openly decla-  
re in confession the thinges that they had done:  
both for that they thought that the same could in  
no wise be hid from him, and also that they might  
be shruen & cleansed from their sinnes, through  
the due frutes of penance as he should appoint  
them. This good man was wont to resort to vnto  
those places and villages most commonly that  
stoode a far off in steepie and craggie hilles, and  
which other men were afraid to come at, or els  
being lerned, lothed to visit because of the vnle-  
mely dwelling and vplandish rudenesse of the in-  
habitants. And yet he did so ioyefully giue him-  
selfe to this godly and charitable labour, and so di-  
ligently instructed them with good and holesome  
doctrine, that he would go out of the monasterie  
oftentimes, and not come home againe in an  
whole weke, sometimes not in two or three, yea  
not in a whole moneth, but all that time tarie in  
the hilles among the poore folke of the countrie,  
exhorting them to the ioyes of heauen, both with  
the worde of preaching, and worke of vertuous  
example.

When this reuerend seruant of our Lord, had  
liued many yeares in the monasterie of Mailros,  
and excelled in great signes of vertues, the most  
Reuerend Abbot there Eata, remoued him to the  
Ile of Lindesfarne, that he might there also set  
forth to the bretheren the obseruation of regular  
discipline, both with the authority of an head and  
ruler, and also to expresse and shew the same by  
his owne doings and example. For this most Re-  
uerend father did at that time gouerne the same  
place

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place as Abbot thereof, though of olde time in  
that place, both the bishop was wont to abide  
together with his clergie and ministers of his  
Church, and the Abbot with the monks, who did  
also notwithstanding belong to the houshold,  
and cure of the bishop. For Aidan which was the  
first bishop of that place, came thither with mon-  
kes, being also a monke himselve, and did there  
place and beginne monasticall life and conuer-  
sation: euen as before also the blessed father Augu-  
stine did in kent, as is well knowen, and as we  
haue declared before, at what time the most Reue-  
rend Pope Gregorie wrote to him, on this wise.

*In the first booke the 27. chap.* Forasmuch as, dere brother, it is not meete for you that  
are instructed and brought vp in monasticall rules and  
orders, to be and dwell seuerally from your clergie and  
chapplins in the Churche of England, which is of late  
by the worke and grace of God brought vnto the faith,  
you must therefore vse this life and conuersation which  
our fathers vsed in the beginning and rysing of the  
primitiue Church, among whom no man did call any  
thing his, of all that they had, but all thinges were  
common among them.

*How the same man lyuing an Anchors solitarie life, did  
by praying bring furth water out of a stonie ground,  
and also receaued graine by the labour of his hande  
out of sowing time.*

## THE XXVIII. CHAPTER.

**A**fter this, Cutberte encreasing in the merit of  
religious and holy deuotion, came also to the  
secreet silence of an Anchors life and contempla-  
tion.

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tion. And because many yeres passed, we haue  
sufficientlie written of his life and vertues, both  
in heroicall verse, and in prose, it shall suffice at  
this present only to rehearse thus much, that at  
his going to the Iland he protested to the brethe-  
ren and said: If the grace and goodnes of God doo  
graunt me in that place, that I may liue by the  
worke of mine owne hand, I will gladly abide  
there: if not, I will God willing very shortlie re-  
turne to you againe. Now this place was quite  
desitute both of water, graine and wodde, and  
also not meete for any man to dwell in, because  
of the wicked spirits and fendes that haunted  
there, yet at the prayer and desire of the man of  
God, it became such in all respecte, that it mighte  
well inough be inhabited, for at his comming  
the euill spirits went their way.

Which enemies being so driuen out, and that  
he had made himselve a narrowe and small dwel-  
ling place, compassed about with a trenche, and  
with the helping hand of the bretheren had buil-  
ded necessarie houses in the same, that is to say, a  
chappell and common dwelling place, he com-  
maunded the bretheren to make a pit in the pau-  
ment of the same dwelling place. Which they  
did, and yet the earth was very hard and stony,  
& seemed not to haue any moisture in the world,  
nor any veine of water or spring in it. But the  
next day at the faith and prayers of the seruant  
of God, the pyt was found full of water, which  
vnto this day both geueth sufficient vse and abun-  
dance of that heauenly grace, to all that come thi-  
ther. Beside this he desired to haue ploughing  
toolles brought him & wheate withall, & whē he  
had laboured & had before made ready the ground  
and

*The life  
of S. Cut-  
bert writtē  
by S. Bede,  
is extant  
in the 3.  
some of his  
workes.*

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and sown it in due season, it so happened that at  
the very time of sommer, there grewe thereon,  
not only no eares, but not so much as any blade  
or grasse. Wherefore when the bretheren came  
to visit him, as their maner was, he willed barly  
to be brought him, to see if happely the nature of  
that soile, or the will of the high gener were, that  
the seede of that graine could growe any better  
there. Which when it was brought him, and that  
he had sown it in the same field, out of all season  
of sowing, and out of all hope of hauing any frute  
again, yet there anon arose and grew vp corne  
plentifully, and gaue to the man of God the ioy-  
full refreshing and sustenance of his owne la-  
bour.

*The third  
Synode of  
the english  
church.*

And when he had there serued God solitarily  
many yeres (for the banke wherewith his house  
was compassed and trenched about was so high,  
that he could see nothing els out of it, but hea-  
uen, which he thyrsted and longed to enter into )  
it happened at the same time, that there was a  
great Synode assembled in the presence of King  
Egfride by the riuer of Alua, at a place called At-  
wiforde, which signifieth as much, as, at the two  
fordes, in which Archebishop Theodore of bles-  
sed memorie was president, and there this fore-  
said man with one mind and consent of them al,  
was chosen to be bishop of the Church of Lindis-  
farne. Who when he could in no wise be drawen  
out of his monasterie, for all the messengers and  
letters that were sent him, at last the foresaid  
king himselfe hauing the most holy bishop  
Trumwine with him, and many other religious  
parsons and men of power and authoritie, did  
passe ouer vnto the Iland. Also many of the bre-  
theren

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theren of the Ile of Lindesfarne came thither for  
this purpose: all which vpon their knees, most  
earnestly desired and required him for Gods sake,  
and with weping teares in our Lords name they  
besought him so longe, that they made his eyes  
also stand full of sweete teares, and so they gat  
him out of his caue, and brought him to the Sy-  
node.

When he came thither, though much againe  
his owne will, he was overcome by the vniforme  
assent and will of all the rest, and compelled  
to submit his necke to beare the yoke and office of  
a bishop; and the wordes that forced him most,  
were, that the seruant of God Boisil (who did  
with the prophetical spirit he had, foresheew  
many things that should fall after him) had also  
prophecied and fortolde, that Cutberte should be  
bishop. Now his consecrating not appointed to  
be straight way, but after the winter passed which  
then was at hand, in the feast and solemnisation  
of Easter, it was finished at York, in the presence  
of the foresaid king Egfride, where there came to  
his consecrating seauen bishops, of whom Theo-  
dore of blessed memorie was chiefe and primate. He  
was first elected and chosen to be bishop of  
Hagullstad diocese in Trumberts place, who was  
deposed from the same. But becaule he rather de-  
sired to be of Lindisfarne Church, in which he  
had sometimes liued, it semed good, and was ap-  
pointed that Eata should returne to the see of Ha-  
gullstad, of which he had first bene made bishop,  
and Cutberte should haue the chardge and iuris-  
diction of Lindisfarne Church.

*Consecra-  
tion of bish  
ops with a  
number of  
bishops.*

When he had thus taken vpon him this degree  
and office of bishop, he did let forth and adorne  
the

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the same with the workes of vertues and holi-  
nesse, following the example of the blessed Apo-  
stles: for he did both with continuall prayers  
make intercession for the people committed vnto  
him, and with most hollesome exhortations, styr-  
red them to thirst after the ioyes of heauen. And  
(the thing which most of all is wont to helpe and  
farther teachers) such thinges as he taught other  
folke to doo, he first in his owne dooing gaue ex-  
ample of the same. For he was aboue all thinges  
feruent in the fire of Gods loue and charitie, mo-  
dest & sober in the vertue of patience, exceding-  
ly giuen to deuotion of praying, affable and fa-  
miliar to all men that came vnto him for comfort  
and counsell. For he tooke this for a kinde of pray-  
er also, if he did helpe and succour with his exhor-  
tation, such as were weake and vnperfect, know-  
ing that he that saied. *Thou shalt loue thy Lord God,*  
saied also. *Thou shalt loue thy neighbour as thy selfe.*  
He was also notable for his abstinence & straight  
liuing, euer panting after the hope of heauenlie  
thinges, with great contrition and compunction  
of harte.

S. Cut-  
berts deu-  
otion at  
masse time.  
Finally when he offred the hoste of the whole-  
some sacrifice vnto God, he commended his pray-  
ers to our Lord, not with a voice lifted vp on  
high, but with teares powred out from the bo-  
tome of his harte. Thus when he passed ouer two  
yeares in his bishoppricke, he went againe to his  
Ile and monasterie, being warned by the oracle  
and admonishment of God, that the day of his  
death was now at hand, or rather the entraunce  
and beginning of that life, which only indeede  
should be called life. Which thing he himselfe at  
the same time did after his plaine & simple maner  
open

CHVRCH OF ENGLAND. 399 Lib. 4.  
open vnto certaine, but in darke and obscure  
wordes, yet such as were afterwarde plainly vn-  
derstoode. And to some also he did vtter and re-  
ueale the same in very open and plaine wordes.

*How the said bishop, did foretell his death to be very  
nighe at hand, vnto Herebert a vertuous priest.*

## THE XXIX. CHAPTER.

Here was a certaine priest, reuerend for his  
vprightnes and perfection of life and maners  
named Herebert, which had a longe time bene  
coupled to this man of God in the bond of spiri-  
tuall loue and frindship. For liuing a solitary life  
in the Ile of that great wide lake, out of which  
runneth the head and beginning of the riuer of  
Derwent, he was wont to visite Cutbert euery  
yere, and to heare the good lessons of eternall life  
at his mouth. When this vertuous priest heard  
of his comming to the cite of Lugubalia, he came  
after his accustomed maner, desiring to be enfla-  
med more and more to the blisse and ioyes aboue  
by his hollesome exhortations. Who as they sate  
together, and did inebriat one another with the  
cuppes of the life of heauen, among other  
thinges the bishop saied: Remember brother He-  
reberte, whatsoeuer you haue to say and aske of  
me, you doo it now, for after we departe one  
from the other, we shall not meete againe and  
see one another with the eyes of the body any  
more in this world. For I knowe well, that the  
time of my departure is at hande, and the laying  
away of my bodily tabernacle shalbe very shortly.  
Which thinges when he heard, he fel downe at his  
feete,

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feete and with heauy sighes and gushing teares,  
I beseeche you (quoth he) for our Lordes sake,  
forsake me not, but remember your most faith-  
full fellow and companion, and make intercession  
to the high and tender pitie of God, that we may  
departe together hence vnto heauen to behold  
his grace and glorie, whom we haue in the earth  
serued and honoured together. For you knowe  
that I haue euer studied and laboured to liue af-  
ter your good and vertuous instructions, & what  
soeuer I offended and omitted through ignorance  
and frailtie, I did straight way doo mine ende-  
uour to amende the same, after your ghostly coun-  
sell, will, and iudgement.

At this earnest and affectuouse request of his,  
the byshop gaue him selfe to his prayers, & anon  
being certified in spirit, that he had obtained the  
thing that he besought of our Lord: Arise (quoth  
he) my dere brother, and weepe not, but reioice  
with al gladnesse, for the high mercy of God hath  
graunted vs what we haue prayed for. The truth  
of which promise and prophecie was well pro-  
ued in that which befell, for after they departed  
asunder, they sawe not one an other bodily any  
more, but on one selfe same day, which was the  
19. day of Marche, their soules went out of their  
bodies, and were straight ioyned together againe  
in the blessed sight and vision, and both caryed  
hence to the kingdome of heauen by the handes  
and seruice of the Angels. But Herebert was first  
tried and purged in the fyre of longe sickenesse,  
by the dispensation of our Lordes goodnes and  
pitie, as it is credible, that such want of merite &  
perfection as he had, more than blessed Cutbert,  
the same might be supplied in the purging paine of

CHVRCH OF ENGLAND. 401 Lib. 4.  
of long chastening sickenesse, so that being made  
equall in Gods grace and fauour with his fellow  
that was intercessour for him, euen as he should  
depart out of the body at the selfe same time with  
him, so he might also deserue to be receaued in-  
to the selfe same and lyke leate of perpetuall  
blisse.

This most reuerend father dyed in the Ile of  
Farne, and at his death he besought the brethe-  
ren most earnestly, that he might be buried there  
in the same place, where he had no small tyme  
serued and bene in warfar for our Lorde. But yet  
at last ouercome with their requeste, he was con-  
tēt, that he might be brought to Lindisfarne Ile *Holy Island*  
and layed in the church there. In the meane time,  
these thinges done, Wilfride the most reuerend  
bishopp, kept the bishopricke of that church one  
yeare, vntill an other was elected to be made  
byshopp for Cutberte. After which time Eatbert  
was consecrated, a notable man in the knowledg  
of the holy scriptures, and also in the due keeping  
of heavenly preceptes and lessons, and most of all  
in doing of almes and deedes of charitie, in so  
much that according to the old lawe, he gaue eue-  
ry yeare to poore folke the tenth, not only of his  
cattle, but of all graine, fruite and apples, & euen  
some part also of his clothes and apparail.

*How the body of Cutbert after eleuen yeares buriall was  
found free from corruption and rotting. And how the  
successour of that bishoppricke, passed out of the  
world not long after.*

#### THE XXX. CHAPTER.

**T**He ordinance & dispensation of God, wil-  
ling to shewe more largely abroad in how  
Dd great

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 great glorie the man of God Cutbert lyued af-  
 ter his death, whose high godly lyfe before  
 his death, excelled notably by many and of-  
 ten signes and miracles, did put into the min-  
 des of the brethern eleuen yeares paste after his  
 buriall, to take vp and remoue his bones: thin-  
 kinge to fynde them all drye, the bodie beinge  
 now consumed and brought to duste as dead bo-  
 dies commonly are, and so to put them in a new  
 rounge, and to lay them againe in the same pla-  
 ce, but somewhat about the floure and pauemēt  
 for the more reuerence due thereunto. Which  
 mynde and entent of theirs they did declare to  
 Eadberr their bishop, who agreed to the same, &  
 bad them remember to doo it on the daye of his  
 departing: and so they did. And when they ope-  
 ned the tombe, they founde the body all whole  
 and sounde, as if it were a lyue, and the lymmes,  
 ioyntes, and synowes softe and plyable, much  
 liker to a sleeping body, than a dead. Also all the  
 clothes, that were about hym, seemed not onely  
 without wem or any blemish, but also as fresh  
 sayre, and bright, as when they were newe and  
 first made.

*The deu-  
 tio of bisho-  
 ps in time  
 1491.*

Which when the brethern saw, they were  
 stricken straight with a great feare, and with al hast  
 went to shew their byshop what they had found,  
 who as it happened was that tyme solytarie abi-  
 ding alone in the farthest place from the church,  
 being closed rounde about with the flowing and  
 ebbing fluddes of the sea, for there was he wont  
 alwayes to keepe the tyme of Lent, and also for-  
 tie dayes before Christmas in great deuotion of  
 abstinence, prayer, and teares. In which place also  
 his reuerend predecessour Cutbert, before that he  
 went

went to the Ile of Farne, did at certaine times se-  
 cretly serue our Lorde in spirituall warfare. And  
 they brought him a part of the clothes that were  
 about the holy bodie, which he both receauing  
 thankfully as acceptable presentes, and most  
 gladly reioysing to heare of such miracles (for he  
 kissed the clothes with as great affection as if they  
 were yet about the fathers body) put you on (quoth  
 he) new clothes about the body for these that you  
 haue brought me, & so lay it againe in the cheast  
 you haue provided for the same. I know most cer-  
 tain that that place shal not remaine long empty,  
 which is hallowed with such a speciall grace of  
 this heavenly miracle, And how happie is he, vn-  
 to whom our Lord (the author and giuer of all  
 blysse) will vouchsafe to giue leaue and lycence  
 to rest in that place?

These and many lyke thinges when the bish-  
 opp had sayed, with many teares, and greate com-  
 punction, and trembling tounge, the brethern  
 did as he had bydden them, and wounde the bo-  
 dy in a new clothe, and put it in a new cophin,  
 and so layed it about the pauement of the  
 chauncell. And shortly after, the dere be-  
 loued of God bishopp Eadberr, was taken with  
 a bytter and burning disease, which dayly encrea-  
 sed and waxed more feruent, so that not long af-  
 ter, which was the sixt day of May, he depar-  
 ted out of this world, and went vnto God. And  
 his body was also layed in the graue of the ble-  
 sed father Cutbert, with the cophin ouer him, in  
 which they had put the vncorrupted body of the  
 sayd father. In which place signes & miracles som-  
 times done in restoring the sicke to their health,  
 do beare witnes and confirme this merit and ver-

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tuous lyues of them both. Of which miracles we  
haue longe since, put certaine in memorie in the  
booke of his life, but yet we haue thought it cō-  
uenient to adde thereto certaine in this historie  
also, which we happened to heare and learne of  
late.

*How a certaine man was cured of the palsey at his  
tombe.*

### THE XXXI CHAPTER.

**T** Here was in the same monasterie, a certain  
monke named Beadwegen, whose office of  
longe time was to serue such guesstes and straun-  
gers as came thither, and is a lyue yet at this day,  
a man of whose great deuotion and religious con-  
uersation, all the bretheren and strangers that re-  
sorte thither do beare witnesse and testifie, & that  
obediently and dewly he doth the office imposed  
on him, only for the rewarde that he looketh for  
aboue. This man on a certaine day when he had  
washed in the sea, the mantels or clothes that he  
occupied in the hospitall, comming home againe,  
was in the myd way sodainly taken with a paine  
in his bodie, in such wise that he fell downe on  
the earth, and lay flat on the ground for a prettie  
space, and could scant at last get vp againe. And  
when he was risen vp, he felte the halfe part of his  
body from the head to the feete, to be greuously  
taken and stricken with a palsey, and so with much  
paine he came home to the house leaning himsele  
on a stasse. The dis ease grewe and encreased by  
litle and litle: and when night came, it was wa-  
xen so greuous and painfull, that the next day he  
was

CHVRCH OF ENGLAND. 405 Lib. 4.  
was scant able to rise vp, or to go by himsele.

Into which paine and aduersitie he being thus  
brought, conceaued in his mynd a profitable way  
and counsell, which was to get him to the church  
by some meanes or other as well as he could, &  
to enter into the tombe of the blessed father Cut-  
berte, and there vpon his knees humbly to be-  
seche the highe soueraine goodnes of God, that  
eyther he might be deliuered from the anguish  
and paine, if it were so expedient and profitable  
for him, or els if it behoued him to be longer  
chastened with that grief by the gracious proui-  
sion of God, that he might then patiently and  
with meeke mynd, beare and suffer this paine and  
affliction imposed vpon him. And as he had de-  
uisid and purposed in his mynde, so he did in  
deede, and bearing vp and staying his feble lym-  
mes with a stasse, he went into the church, and  
there fell downe prostrate at the corse of the man  
of God, praying with feruent entent and deuo-  
tion, that through his helpe and intercession our  
Lorde would be good and mercifull vnto him.  
And as he was at his prayers falling as it were in  
a certaine softe slumber, he felte (as he him selfe  
was afterward wont to tell) like as a great brode  
hand to touche his head in that place where the  
griefe was, and with the same touching passe a-  
long ouer all his body to the very feete, on that  
syde where the paine lay, and there with all by  
litle and litle the griefe went away, and straight  
theron followed perfect health: which done he  
awaked forthwith, and rose vp sound and hole,  
and geuing thanks to our Lorde for his health,  
came and shewed the bretheren what had chaun-  
ced vnto him. And to the great reioysing of all

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men, he returned againe to the office and seruice that he was wonte diligently to doo, being now as it were made better and more seruiceable by this tryeng and examining scourge of God. The clothes also wherewith the holy body of Cuthberte was clad, eyther before in his lyfe time, or after when he was dead, did not want the grace and gifte of healing the sicke: as who so will read shall fynd in the booke of his life and vertues.

*In the third  
tome of S.  
Bede's wor-  
kes.*

*How a certain man of late at S. Cuthbertes reliques,  
was cured of a great sore in his eye.*

THE XXXII. CHAPTER.

**Y**Et this one thing is not to be passed ouer or vnspoken of, which three yeares paste was done by and at his reliques, as was related vnto me by the same man on whome it was done. And it was in the monasterie, which is buylt by the riuer of Dacore, and thereof hath his name, in which that time Swilbert a good religious man was head and Abbot. In that monasterie there was a certaine yong man, that hadd a foule ill fauored swelling in the lid of his eye, which dayly grewe bigger, and was like to put him in daunger of the losse of his eye. The physicians layed salues and plaisters thereto to assuage the swelling, but they could doo no good thereto: some men wolde haue it to be cut off, other sayed, no not so, for feare of a farther daunger. And thus the foresaid poore brother continewd in this case no small tyme, and could gett no helpe at mans hande against this perill the losse of his eye, but rather it dayly encreased and waned

CHVRCH OF ENGLAND. 407 Lib. 4.

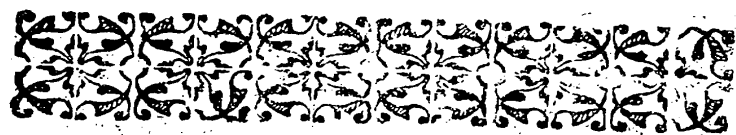
waxed worse, till at last it was his chaunce through the grace and goodnes of God, to be healed sodainly by the reliques of the most holy father S. Cuth. rr.

For when the monkes had founde his bodie not rotten nor corrupted, after it had many yeres lyen buried, they tooke parte of the heare of the head, which in maner of reliques hey might giue or shew for signe of the miracle to their fryndes when as they came, and desyred the same. A litle parte of these reliques, were at that tyme in this monasterie, in the keepinge of one of the priestes there named Thridred, who now is Abbot of the house. Which man on a certaine daye, went to the church and opened the shrine of reliques, to geue a parte thereof to a frynde of his. At what tyme it chaunced, the yong man which had the sore eye, was present in the church, and when the priest had geuen his frynd such part ther of, as he would, he gaue the rest to the yong man to lay vp againe in his place. Who by a good motion of minde that came vnto him, as lone as he had receaued the heares of the holy head, tooke them & put them to his sore eye, and helde them there a space to keepe downe and assuage the greuous swelling therewith all. That done he layed the reliques vp againe in the shrine as he was bid- den, beleeuing that his eye should shortly be healed by the heare of the man of God, wherwith he was touched. And his faith and belief deceaued him not, for it was at that tyme (as he was wont to tel) about 7. of the clocke in the morning: and as he thought vpon his busines & went about other thinges as the day required, toward none the same day, hapned sodainly to touche his eyes,

*If they  
which now  
preach on-  
ly faith,  
had such  
they should  
see  
such mira-  
cles now.*

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the which he felte and found with the eyled and  
all, as whole and founde, as if there had neuer  
bene seene any blemishe or swellinge therin.

*Thus endeth the fourth Booke of the history  
of the church of England.*



# THE FIFTE BOOKE OF THE HISTORY of the church of England.

*How Aedilwalde Cutberts successour lyuing a solitary  
and hermytes lyfe, alayd by prayer for certaine of  
his brethern, a great tempest in the sea.*

## THE I. CHAPTER.



HE famous and reuerend fa-  
ther Aedilwalde, who by his  
vertuous and worthy behavi-  
our many yeres in the mona-  
stery called Iuripe, had brought  
the office of priesthoode, which  
he had taken vpon him, in  
greate reuerence and estimation, succeeded Cut-  
bert the man of God in practise of that solytary  
and lonesull lyfe, which he passed in Farne island  
before

CHVRCH OF ENGLAND. 409 Lib. 5.  
before he was made bishopp. Whose worthynesse  
and good lyfe, that all men may more euidently  
perceauē, I will declare one miracle wrought by  
him, as one of the same company, for, and in  
whom it was wrought, declared to me: to witt,  
Gutfride a faitfull seruauit of Iesus Christ, by  
vocation a priest, who afterwarde was Abbot of  
the same church of Lindisfarne where he was  
brought vp.

I came (said he) with two other of my bre- *Holy Iland*  
thern to Farne Island, desiring to speake with the  
reuerend father Aedilwald, and when we hadd  
talked with him a while to our greate comforte,  
and afterwarde receiuinge his blessing hastened  
homeward againe, beholde, sodainly as we were  
in the mydest of the sea, the caulme in which we  
sayled was taken away, and so greate a tempest  
and terrible storme came ypon vs, that neyther  
with sayle nor ower could we preuaile, nor looke  
for any thinge but present death. And when we  
struiuinge longe with the winde and the seas to no  
effeete, looked backe if perchaunce at lenght by  
any possible meanes, we might return to the Island  
againe from whence we came, we manifestly per-  
ceaued, that one euery syde with like tempest  
our iourney was stayd, and our returne intercep-  
ted, and no hope of escape in our selues.

Afterward when we descried the lande a farre  
off, and looked stediely towards the same, we  
sawe in Farne islande, that vertuous and holy fa-  
ther Aedilwald come out of his caue to loke how  
we sayled away. For as sone as he heard the blu-  
steringe of the winde, and rage of the Ocean sea,  
he came foorth to see what might happen and  
chaunce vnto vs. And when he sawe vs labour-  
ing

ring harde against the surges of the sea, and in cleane desperation of recouering the lande, he fell downe vppon his knees, and prayed to almighty God, father of our Lorde Iesus Christ, to deliuer vs from that present daunger of death: And when he had ended his prayer, he appealed the rage of the sea in such sorte, that the violence of the storme altogether ceasing, we had winde & wether at will, without any surges of the sea, or greate waues of water, vntil we came to lande.

When we were on ground, and had layde our shippe at ancre, straytwayes the same storme and tempest which for our sakes was a litle while layed, beganne againe, and ceased not his rage all that daye; to the ende to geuen vs to vnderstand, that the litle caulme which happened, was geuen of God from heauen at the contemplation of that godly mans prayer, to deliuer vs out of daunger. This vertuous man, and high in fauour with almightie God, continued in Farne Island twelue yeares, and there died: but he is buried in Lindisfarne Island, nere to the place where the bodies of the forementioned bishops lye, in saincte Petet the Apostle his church. These things were done in kinge Elfrides raigne, who was kinge of Northumberlande, eightene yeares after his brother Ecgfride.

*How bishop John, cured a dumme man, with blessing him.*

## THE II. CHAPTER.

*of S. Iohn  
of Beuer-  
lake.*

**I**N the beginninge of this kinges raigne, when bishoppe Eata was dead, Iohn, famous for his

his integritie & puritie of lyfe, tooke the bishoppricke of Hagulstald vppon him, of whome his neare and familiar acquaintaunce, were wonte to reporte many straunge miracles and vertues, wrought at diuerse seuerall tymes: and specially amongst all other, Berethum sometime his deacon, but nowe Abbot of the monastery called Inderwodde, a man woorthy of al reuerence and credit for his truth, of the which I haue thought good to commit one or two to your memories. There is a secret and solitary mansion place compassed about with a greate wood, and closed rounde with a deeke, distant from Hagulstalde not paste a myle and a halfe, but diuided with the riuer Tine, which runneth betwixte them both, hauing a church yard of saincte Michael the archangell, where this holy man was wount to seiourne and make his abode very often, as occasion and time serued, with a fewe of his companions, to geue himselfe most earnestly to prayer and study, but specially in the time of Lent.

And when at a certaine tyme (lent being at hand) he came thither to abyde after his accustomed manner, he commaunded those that were about him, to seeke some poore begger, and impotent Lazar, whome he might haue with him all the time of his continuance there, to extend his charitie and deale his almes vnto him. There was in a towne not farre of, a younge man that was dumme, well knowen of the bishoppe (for he vsed to come before him oftentimes to receiue his almes:) who was neuer able to speake so much as one worde. Besides, he hadd such an vnseemely sore in his heade, that in the crowne and higher partes, there coude not a heare take

roote

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roote, only a fewe euill fauored rough haire  
stood staring rounde about his temples. This  
impotent Lazar the bishop commaunded to brought  
thither, and a harbour to be made for him within  
the precinct of his house, where he might ordi-  
narily euery day receiue his almes.

And when one weeke of Lent was past, the  
next soulday he willed the poore man to come  
into him: when he was come, he bydd him put  
out his tounge and shew it vnto him, and taking  
him by the chinne, made the signe of the holy  
crosse vppon his tounge: & when he had so sig-  
ned and blessed it, he commanded him to plucke  
it in againe, and speake sayinge, speake me one  
worde, say *gea, gea*, which in the english tounge  
is a worde of affirmation and consent in such sig-  
nification as yea, yea. Incontinent the stringes  
of his tounge were loosed, and he said that  
which he was commaunded to say. The bishop  
added certaine letters by name, and bid him say  
A: he said A. say B. he said B. and when he had  
said and recited after the bishop the whole crosse  
rewe, he put vnto him sillables and hole wordes  
to be pronounced. Vnto which when he answered  
in all pointes orderly, he commaunded him  
to speake long sentences, and so he did: and ce-  
ased not all that day and night following, so lon-  
ge as he could hold vp his head from sleepe (as  
they make reporte that were present) to speake  
and declare his secret thoughtes and purposes,  
which before that day he could neuer vtter to any  
man: in like manner as that longes lamed Lazar,  
who restored by the Apostles Peter and Iohn, to  
the vse of his legges agayne, stood vpp and wal-  
ked and entred into the temple with other wal-  
king

CHVCH OF ENGLAND. 413 Lib. 5.  
kinge and leapinge and prayeing God with much  
ioy and myrthe, that he could now go vppon his  
legges, which benefit he had lacked for so longe  
time before.

The bishop also reioysing that he had his  
speech againe, commaunded the phisicion to take  
the fore of his head in cure. Which he did, and  
by helpe of the bishopps benediction and holy  
prayer, the skinne came againe, and haire grew  
as lightly to see as any other mans. So he that was  
before euill fauored, dumme, and a lothesome  
creature to looke to, was now made a handsome  
younge man, his countenance amiable and plea-  
saunt to beholde, his tounge ready and nimble to  
speake, his haire curled and faire to see. And so re-  
ioysing for the recovery of his health, he retur-  
ned home, notwithstanding the bishop offred  
him lodgings and gentle entertainment, among-  
est his owne familie.

*How the said byshop healed a sicke mayden by his  
prayer.*

### THE III CHAPTER.

THE same good Abbot Berecht, tolde me an-  
other greate miracle done by the said bishop,  
and this it was. When that learned prelate and  
Reuerend father Wilfride, after longe exile and  
banishment was recovered againe to the bishop-  
ricke of Hagulstalde, and the same bishop Iohn  
translated to Yorke after Bosa (a man full of all  
godlynesse and humilitie) was departed out of  
this transitory life, he came on a certaine time to  
a Nunnery in a towne called Verade, where Here-  
bug

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bugge was abbess. When we were there, said he,  
and entertained gently with good harte and che-  
refull countenance of al, the abbess tolde vs, that  
one of her couent and younge nonnes (which was  
her owne daughter) beinge sicke, lay languish-  
inge and pininge away, Because she was let blood  
of late in her arme: and while she was thinking  
of it in her sonde and fooly she fantasie, the so-  
dayne payne made her very weake: which grow-  
ing vppon her more and & more, the arme where  
the vaine was opened, waxed very sore, and so  
pitefully swollen, that a man coulede scarce graspe  
it with both his handes, and she lyinge in her bed  
for the greate intolerable paine, seemed to be al-  
most dead and at the pitts brimme. Wherefore  
the Abbess besought this good bishopp to go in  
and blesse her, for she beleued stedfastly, that if  
he did ether blesse her or touche her, the vehemē-  
cy of her desease woulde cease, and she should  
stratyways beginne to amende.

He asked them when she was let blood, and vn-  
derstanding it was donne at the prime of the  
moone, sayed, that it was very vnskilfully & vn-  
discretly donne to let her blood at the prime of  
the moone. I remember well (quoth he) Archebish-  
op Theodore (renomed among all his posteritie)  
tolde, that letting of blood and opening the vaine  
was very daungerous about the first quarter of  
the moone, and rysinge of the sea. And what can  
I do for this mayden, now she is at deaths doore?  
Notwithstandinge she besought him very instantly  
for her daughter, which she loued tenderly (for  
she purposed to make her abbess after) and at the  
lenght with much a doo, obtained so much of  
him as to go into the chamber, and see the sycke  
mayden.

CHVCH OF ENGLAND. 415 Lib. 5.  
maiden. Wherefore he tooke me with him, & went  
to the mayden which lay languishinge (as I said)  
with greate and intolerable paine in her arme, so  
swollen that it coulede not once bowe at the el-  
bowe. And standing there he sayd certaine prayers  
ouer her, and after he hadd blest her, went out  
again.

When we had sate an houre at the table, one  
came in and called for me, and leadinge me aside  
from the company, sayde, Coenburge (for that  
was the maydes name) desyreth you to come to  
her as sone as you can. When I came in to the chā-  
ber, I founde her very chereful and merry, and as  
it were almost hole. And when I had sate by her  
a while, shall we call for some drinke saide she?  
mary with a good will quoth I, and I am right  
glad you ar able so to do. When we hadd both  
dronke, she beganne to declare vnto me, that  
after the bishopp hadd prayed for her and  
blest her, and went out of the chamber, she be-  
ganne to amend and waxe better, and albeyt I  
haue not recouered my former strength againe,  
quoth she, yet all the anguishe and paine is gone,  
both out of my arme (where it was most feruent)  
and also out of all other partes of my body, the  
bishop as it were carying all out of doores with  
him, though yet the swellinge seemeth scant all  
alayed in my arme. As we were taking our leaue,  
and departinge thence, the swellinge also went  
away, as the paines and anguish of her body  
did before: so the maiden deliuered from danger  
of death and other wofull paines, gaue laude and  
praise to God, with the rest that were there atten-  
ding and waytinge vppon her.

*How he healed an Earles Wife With holy Water.*

## THE IV. CHAPTER.

**O**F this forsaide bishoppe, Berecht Abbot of Inderwodde told vs another miracle, not much vnlike to this. An earle called Lord Puch, had a manour; about two miles from our monastery, whose lady had bene troubled with such a vehement diseafe for fortie dayes, that in three weakes space, she was not able to be caried out of the chamber, where she lay. It fortunied one day this deuout and godly father to be sent for by the earle to dedicate and hallowe a Church, and when the solemnity of this dedication was past, and the Church hallowed, the earle invited him home to his house, and (as ciuilitie and courtesie required) desired him to dine with him. The bishop refused his gentlenesse, sayinge, that of dewty he must returne and go to the next Abbaye: But the earle most instantly entretinge him, promised that he wolde bestow great almes on the poore, if he wolde vouchsafe to go home to his house that daye and breake his fast. I entreated him in lyke maner as the Earle did, promising that I wolde geue some almes also to relieue the poore if he wolde go to dinner to the earles house, and blesse him together with his familie. And when we had obtained so much of him with longe entreatie, at length we went to the earles house to take our repast. The bishop sent the sick lady by one of the company that came with him, some of the holy water which he hallowed in dedication of the church, commanding him to wil her to drink of it,  
and

*Dedication  
of churchs.*

and to wash that part of her body therewith, where the grief was most vehement. All which beinge done, she rose out of her bed whole and sounde. And perceauing that she was not only cured of her longe infirmitie and diseafe, but made also as lively, lusty and stronge as euer she was before she came to the table, she shewed her selfe very officious in caruinge and drinkinge to the bishoppe and all the whole table, and ceased not to vse such courteous offices all the dinner time: following in this pointe sainte Peters mother in lawe, who deliuered from her hotte burning feuer, by the only touche of Christes hande, rose vpp as stronge & whole as euer she was before, and serued them at the table.

*How he cured another earles sonne, lyinge at the pointe of death.*

## THE V. CHAPTER.

**T**His bishoppe called another time in like manner to dedicate and hallowe a Church of the earle Addi, was desired by the earle after all the solemnities were done, to go into one of his children, which was very sicke and ready to die, as being benumbed of all senses and naturall operations of his body: the cophin also or chest, wherein he should be laid after his death, was prepared & made ready. Furdermore the good earle intreated him with weeping teares, desiring him for the passion of God that he wolde go in and pray for his sonne, because his life was both necessary and deare vnto him: for his parte he stedfastly beleeued that if he would lay his hande vpon him  
Es and

*The faith  
of our pri-  
mitiue  
Church.*

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and blesse him once, he shoulde streitwaye reco-  
uer. At his desire and longe entreataunce the bis-  
hoppe went in, and sawe him (to the greate dis-  
comfort and heauinesse of all that were present)  
redy to yelde vp the ghoſte, and the cophyn hard  
by him in which he should be buried. He made  
his prayer to God and bleſt him; and going out  
spake those comfortable wordes that men vie to  
sick folke, to wit, I pray God send you health and  
speedy recovery from this deſease.

And when they had sate a while at the table,  
the childe sent to the earle his father, desiring to  
haue a cuppe of wine sent him; for he was  
thirstie. The earle being glad with all his harte  
that his sonne could drinke, sent him a cuppe of  
wine which the bishop had blessed. As sone as he  
had dronke of it, he rose out of his bed, put on  
his clothes, came downe from his chamber, went  
to the greate hall, saluted the bishop, welcomed  
the ghestes, and saide he had a good stomake and  
appetite to eate. They commaunded him to come  
to the table, and were glad that he was so well  
recovered. He sate downe, he eate, he dranke, he  
laught and made mery with them, and in all poin-  
tes behaued himselfe as the other ghestes; and li-  
uinge many yeares after, continued in the same  
state with out any grudge of his olde deſease.  
The Abbot saide this miracle was not donne in  
his sight and presence, but he heard it by rela-  
tion of them which were present when it was  
done.

*How*

*How by his prayer and blessinge, he relieved one of his  
clerkes, maruailously broosed with a fall from his  
horse, and in greate danger of death.*

## THE VI. CHAPTER.

**N**ether do I thinke it good to passe ouer in  
silence that greate miracle, which a faithfull  
seruaunt of our Saviour Christ named Herebalde,  
was wonte to reporte to haue bene done & pra-  
ctised vpon himselfe, who at that time was one  
of his clergy, and is now Abbot in a monastery  
that borderech harde vpo the riuer Wyre. So faire  
forth, said he, as it was lawfull for a man to iud-  
ge, I founde all the whole state and manners of  
his life; correspndent to that grauitie and holi-  
nesse which is required in a bishoppe: wherof I  
am right well assured, because I was daily con-  
uerlant with him. But touching his worthines in  
the sight of God, and fauour before the mighty  
iudge, which searcheth the secrets of all mens  
hartes, I haue had experience in many other, but  
specially in my selfe, as a man whom he in a man-  
ner restored from death to life, by his prayer and  
benediction.

For when in my first flourishing and lusty  
youth, I liued amongst his clergy, and was let  
to schole to learne both to reade and singe, and  
had not yet abandoned all foolish fantasies, and  
youthfull trickes, it fortunéd one day, that as we  
rode with him, we came into a goodly plaine  
waye and faire greene, which seemed a very  
trymme place to runne and course our horses  
in. And the young men that were in his com-

company, especially of the lay sorte, beganne to desire the bishop to geue them leaue to course and gallop their horses. But at the first he vtterly denied and said them nay, with this checke: It is but a foolish fonde thinge you desire. At the last not able to withstande nor gaynesay the earnest and importunat request of all the whole company, he said, do if you will: mary so, that Herebald refrayne, and abide with me. Than I entreating as suppliantly as I could to haue licence to galloppe my horse and course vp and downe with the other younge men (for I trusted well my horse, which the bishop himselfe had before geuen me) I could not prauaile at all. But when I sawe them fetch their horses vppe with the spurres, & turne nowe this way, nowe that as couragiously with stoppe and turne as could be, the bishoppe and I beholding all their pastime, I strait waies overcome with wanton courage, could not stay my selfe, but went amongst the thickest of them, and ranne with the best. And as I fetcht my horse vppe with the spurres, I heard him behinde my backe, with a deepe sigh, to say. O mercifull God what wofull woo, woorkest thou to me in ryding after this sorte. I heard those wordes, notwithstanding with willfull will I minded to follow my pastime.

And behold euen straightwaye, as my horse would, being fearece and couragious, with greate violence & force he lept ouer a deeke by the way, downe fell I to the grounde, and as one ready to die, by and by lost all my senses, and was not able to moue any iointe of my bodie. For whereas in the same place lay a stone close to the ground couered with a litle greene tuffe, and not one other

could

could be founde in all that plaine vally and leuell grounde, it fortunied by chaunce, or rather by the diuine prouidence of God to punish my disobedience, that I pitched vppon the same stone with my head and hande, which in the fall I put vnder to stay my selfe, and so broke my thumme, and sculle of my head, that (as I said before) I lay there like a dead man ready for his graue. And because I could not be remoued thence, they stretched forth a paulion, and made me a lodging in the place.

This was aboute seuen of clocke in the morninge: from that houre vntill night I taried there without any noyse or disquietnes, euen as it had bene a dead man: than I beganne to reuiue and came to my selfe againe, and was caried home to the bishops lodging, by certaine of my fellowes, where I lay speechlesse all that night, casting and vomiting blood, because my bulcke and inner partes, were sore bruised with the fall. But the bishop for the tender affection and singular good fanisie he bare to me, was maruailous sorry for my misfortune and deadly wounde, and would not all that night after his accustomed manner tarry with his clergy, but continuing alone in watch all that night, as I may well coniecture, besought the goodnesse of almighty God for my health and preferuation. And cominge to my chamber early in the morninge, said certaine prayers ouer me, and called me by my name, and when I waked, as it were out of a greate slumber, he asked me, if I knewe, who it was that spoke to me. And I casting vp my eyes, said yea right well, you are my dere bishop and master: than said he, can you recouer or liue? Yea quoth I, by your good pray-

ers if it please God. So streitwaies laying his hand vpon my head, and repeating the wordes of benediction, he returned againe to his prayers, and coming to see me a litle while after, founde me sitting vp in my bed, and well able to speake.

Then moued, as it were with some inspiration from heauen, asked whether I knewe without all scruple and doubt, whether I was baptized or no: to that I answered, yea forsothe I knowe without all doubt, that I was wathed in the holly fonte of baptisme in remission of my sinnes, and knowe the priestes name very well that baptized me: but he forthwith replied saying if you were Christened of him, doubtlesse you are not well Christened, for I knowe him well, and am right assured that when he was made priest, he coule not for his dul-hedded witt, learne, nor yet instructe, nor baptise: for which cause I straightly charged him, nor to presume to that ministerie, which he could not accomplish accordingly: As sone as he had spoken those wordes he beganne to instructe and informe me in the faith againe: and it came to passe that as he breathed in my face, the paine vanished awaye, and I felt my body much better than it was before. Than he called for a surgion, and commaunded him to set my skull againe, and knit it vptogether as it should be, and by and by with his blessing I was so well recovered, that the next daye I was able to mounte on my horse & ride with him to the next place where he minded to lodge: and not longe after being fully recovered I was baptized. This good bishop continued in the see, three and thirty yeres, & so translated thence to the ioyfull kingdome of heauen, lieth buried in sainte Peters porche, in a monastie

rie called Inderwodde, the yeare of our Lord 721. For when he was not able for olde age to preach, teache, & gouerne his bishoppricke, he consecrated and made Wilfride one of his chaplins Archebishop of Yorke, and went to the said monastierie, and there with good example and conuersation, ended his life.

*How Cedwall kinge of the Weast Saxons, came to Rome to be baptized. How Hun also his successour of deuotion, went to the sepulchres and monuments of the blessed Apostles.*

## THE VII. CHAPTER.

**T**He third yere of kinge Aldfrides raigne, Cedwall kinge of the weast saxons, when he had kept the souerainty in his country very stoutelie for two yeres space, for Gods sake and hope of an eternall kingdome in heauen, forsooke his owne vpon earth, and went to Rome. He thought it to be a singulare glorie and renowne for him, to be regenerated at the sea Apostolique, with the sacrament of baptisme, by the which he learned that all mankind had entrie to the kingdome of heauen. Withall, this hope he receaued, that as sone as by baptisme he was clesed from sinne, and made a member of Christes mysticall body, he should departe frō this worlde to the eternal ioye, which by the prouidence of God, were both fulfilled, euen as he had secretly determined in his mind before: For cominge to Rome when Sergius was Pope, he was baptised on easter eue, the yere after the Incarnation of Christ 689. & wearing yet the white apparel, and robes of innocency which

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 were put vpon him in time of baptisme, he fell  
 sicke, and died, the 20. day of April. Whom the  
 Pope at his baptisme named Peter, that he might  
 beare that holy name of the Apostle, whose se-  
 pulchre and tumb he came with great zeale and  
 deuotion to see many hundred miles, and buried  
 him honorably in his Church. And at the Popes  
 commaundement, an Epitaphe was engraue vpon  
 his tumb, that bothe the remembraunce of  
 his good zeale and deuotion might continewe in  
 admiration through out all ages, and the readers  
 and hearers also might be stirred to the like god-  
 lyneffe and deuotion. The Epitaphe was written  
 after this sorte.

#### AN EPITAPHE VPON KING Cedwall.

*All dignities and worldly wealth, all princely ioye  
 and mirth  
 All palaces and castells stronge, all ladies of greate  
 birth,  
 All triumphe and all princely attire, all pretious pearle  
 and pride  
 The feruent loue of heuenly blisse, made Cedwalle set  
 aside.  
 And spedely to Peters seate, and monuments at Rome,  
 His fleshly lustes and filthy sinnes, with baptisme to  
 ouercome.  
 Through daungerous seas and hougry hilles, a pilgri-  
 mage to make  
 And happely the ioyfull starre, to endlesse comforte  
 take.  
 Incontinent when his repaire, was knowne among  
 the states,*

Full

CHVRCH OF ENGLAND. 425 Lib. 5.  
*Full courteously they met him all, and brought him to  
 their gates.  
 Pope Sergius perceauinge eke, his zeale and godly  
 minde.  
 Did ioyfully baptise him streyt, and from his sinnes vn-  
 binde.  
 He altered his propre name, and did him Peter call,  
 Deliueringe him from Sathans snare, from misery and  
 from thral.  
 But innocent life this worthy wight, on earthe did not  
 longe kepe,  
 Within fewe daies death did approche, and rocked him  
 aslepe.  
 Vndoubtedly great was his faith, great was the mercy  
 of Christ,  
 Whose iudgments who so seketh out, shall creeke when  
 he is highst.  
 From Britanny that famous Ile, to Rome he safely past,  
 The monuments and Apostles tumbs, he sawe all at his  
 later cast.  
 Deathes fiery dart his hart did perce, and brought him  
 to the ground,  
 Where foisteringe mans carcas lyeth, vntill the stum-  
 pet sounde.  
 Here couered with marbel stone, his body lieth at ease,  
 In paradise his soule abideth, Gods wrath he did ap-  
 pease.  
 Then euidēt it is that he, who fro his realme did range,  
 For earthly things did heauen obtaine, and lost naught  
 by the exchange.*

#### AN OTHER EPITAPHE.

Here Cedwall is buried, otherwise named Pe-  
 ter kinge of the weast Saxons, who died the 20.  
 of April

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of Aprill in the seconde indiction and liued thirty  
yeares, or ther about, when that noble and migh-  
ty prince Iustinian was emperour of Rome: and  
had raigned four yeres in the empire, and Sergius  
a trewe paterne of the Apostles, had sate two ye-  
res in Peters seate.

As this good kinge Cedwall was takinge his  
iourney to Rome, Hun one of the kinges blood,  
succeeded to the Croune of that realme, who af-  
ter he had raigned there 37. yeares, gaue ouer his  
kingdome and committed the gouernment of it,  
to his children, and went himsele to the tombes  
and monuments of the Apostles in Rome, Grego-  
rie beinge then Pope, hauinge an earnest desire to  
wander like a pilgrime here in earthe for a time  
about such holy places, that at the lenght he might  
be more willingly receaued of the blessed saintes  
in heauen: the which practise in those dayes ma-  
nie englishmen, both of the nobility and som-  
mons, spirituall and temporall, men and women,  
were wonte to vse with much emulation.

*Pilgrimage  
to Rome a  
wonted-  
matter in  
our primi-  
tiue church*

*Of the death of Archebishop Theodore.*

### THE VIII. CHAPTER.

**T**Heyere after kinge Cedwall died at Rome,  
that is to say, the yere of our Lord 690. Ar-  
chebishop Theodore, worthy of perpetuall re-  
membrance for his singular vertues, beinge very  
olde and in those yeres, to which men commonly  
by course of nature may come, to wit, foure score  
and eight, departed out of this wordle. Which  
number of yeres that he should liue and see, was  
signified vnto him by reuelation in a dreame, as  
to his

*An. 690.*

### CHVRCH OF ENGLAND. 427 Lib. 50

to his familiar frindes he was wont to reporte:  
He continued in his bishoprike 22. yeres, and was  
buried in saint Peters Church, where all the  
other bishops of Canterbury are buried. Of whom  
with the rest of his fellowes, equal both in digni-  
ty and degree, it may be truly veresied, that their  
names shall liue in glory from generation to ge-  
neration time out of minde: for that I may vse  
fewe woordes, the Church of Englande for the  
time he was Archbishoppe, receaued so much  
comforte and encrease in spirituall matters, as  
they neuer receaued the like before nor after. As  
touching his personage, his life, his age and man-  
ner of death, the epitaphe written vpon his  
tombe in fowre and thir hy heroicall verses, doth  
manifestly set out to all that haue accesie thither,  
of which these are 4. of the first.

*A woorthy prelate lyeth here, fast closed in this graue,  
To Whome the name of Theodore, the greekes most  
iustly gaue.*

*With interright the souerainie, hauinge of eche de-  
gree,  
Christes flocke he fed with trewe doctrine, as al men do  
well see.*

Four of the last.

*His soule was set at liberty (that lumpishe lump of  
clay  
Dissolued) When September had put ninetene daies  
away.*

*And coueringe their fellowship, that liue a godly life,  
Is companied with angells high, void of all care and  
strife.*

*HOD*

*How after the death of Theodore Berechtwalde rooke the Archebischoprike vpon him, and amongst many other bisshoppes, consecrated and ordered by him, he made Tobie (a man very well learned) bishop of Rochester.*

## THE IX. CHAPTER.

*An. 692.* **B**erechtwale succeded Theodore, and was Archebischoppe of Canterbury, who before was Abbot of a monastery lying hard by the north of the riuer Glade, otherwise called Rachwulf, a man dowllesse well seene in the knowledge of holy scripture, and very skillfull both in ecclesiasticall and Monasticall ordres, censures, and disciplines, but nothinge to be compared to his predecessour: He was chosen to this bishopricke, the yere after the Incarnation of Christ 692. the first of Iuly, when Wichthrede and Swebharde were kinges of kent. He was consecrated the next yere after, vppon a Sunday (beinge then the 29. of Iune) by Godwin Archbisshoppe and metropolitane of Fraunce, and was installed and put in possession the next day before the Calendes of September, which was also vppon a Sundaye. Who amongst many other bishops of his creation, after Gebmund bishop of Rochester was dead, did consecrate and substitute Tobie in his place, a man well experte in the Latin, Greke, and Saxon tounge, and all other liberall sciences.

*How*

*How Ecgbert a holy man, wolde gladly haue gone to Germany to preache, and coulde not, and howe Vicberte went thither indeede, but because he could do no good, returned backe to Ireland, from whence he came.*

## THE X. CHAPTER.

**T**He very selfe same time, Ecgbert a most reuerend priest, and faithfull seruant of our Sauour Christ, to be named by me with honour and reuerence, who (as we said before) liued like a pilgrime in Ireland, to obtaine eternall life in heauen, purposing with himselfe to profit many, tooke vpon him the office of an Apostle, to preache the worde of God to certaine countries, which had not yet receued the same, nor heard of it. And many such countries he knewe to be in Germany, of whom we Englishmen or Saxons, which now inhabit Britanny, are well knowen to haue our beginninge and offspringe. All which of the Britons our neighbours, are corruptly called Germans, for of them there are Frisians \* Rugyns, \* *People of high Allemaigne about the Cite of Cambr.* Danes, Hunnes, old Saxons, \* Bruchtruars, and many other nations besides, obseruing yet the rites and ceremonies of paynims, to whome this valiant and noble souldiare of Christ purposed to go, after he had sailed rounde aboute Britanny, if happely he might deliuer any of them, from the bondage and thraldome of Satan, and trade them toward Christ: or if this could not come to passe according to his expectation, then he fully determined to trauell to Rome both to see and to worship the chappels, monumentes, and tumbes of the holy Apostles and blessed Martyrs.

But

But the secret working of God, and answers by reuelations from heauen, suffred him to archue neither of these enterprises. For when he had chosen certain stoute men to accompany him, and such as were most meete to preache the worde of God, aswell for their good gesture and comly action, as for their profounde knowledge and wisdom, and had prepared all thinges necessarie for their voyage to sea, there came to him one day earlie in the morning a religious man, that had bene somtimes scholler and seruauit to that good priest Boisill in Britanny, at what time this said Boisill was cheefe gouernour of the Abbay of Mailros vnder Eate their Abbot (as we haue signified before) and shewed him a vision that he had the same night, and said. When matins was done I laid me downe vpon my bed, and falling in a litle slumbringe sleape, Boisil that was somtimes my good Master and bringer vp, appeared to me and demanding many questions, asked whether I knewe him. Yea Sir very well quoth I: you are my especiall good Master and frinde Boisil. Then said he, I am come now to shew our Lorde and Sauour Iesus Christes commaundement to Ecgbert: which notwithstanding this, must be signified vnto him by thee. Tell him therefore that he is not able to go forwarde with the iourny, which he purpoeth. It is gods will he go rather and instructe Columbes monasteries.

*The Red-shankes.*

This Columba was the first preacher of Christes faith to the Pictes, dwelling beyonde the greate mountaines northward, and the first founder of a monastery in the Ile Hu, which was had in great reuerence and estimation a long time, both of the Scottes and of the Pictes. This said Columbe

Columbe is now called of some Columcell: deriuing his name by composition of the Latin woordes Cella and Columba, Ecgbert hearing this vision, gaue the messenger chardge that he should reueale it to no man, lest peradventure in the end it might appeare to be a vaine and fantasticall vision: but he considering the matter secretly with himselfe, feared it was indede trewe, notwithstanding he neuer ceased to make prouision for his iourney, which he purposed to take for the instruction of those countries in Germanie. But within three or four daies after, the same man came to him againe, saying, that the very same night after mattins was done, Boisill appeared againe vnto him in a vision, and saied these words. Why diddest thou thy message so negligently and so coldly to Ecgbert? Go now and tell him, that whether he will or no, he shall go to Columbes monasteries. For, because their plowes go not right he must reduce them to good order againe. When he heard this, he chardged the messenger, in like manner as he did before, to reueale it to no man. And albeit he was so certified of the vision, yet for all that he called his company together, and went forward on his iourney.

And when they had freighted their shippes and laied aborde all that should be requisite in such a longe voiage, and taried three or four daies for a good winde, there arose one night such a vehement tempest, that great part of the marchandise in the ship being lost, she was left in the midst of the sea lying vpon one side. But notwithstanding this storme, all Ecgbertes goods were saved and his companions also. Then he saying

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as it were, the sentence of the holy prophet, this  
greate tempest happeneth for my sake, withdrew  
himselfe from that iourney, and was content to  
tarry at home. But one of his fellowes named  
Vistbert, a man notable both for his minde, mor-  
tified with contempt of worldly things, and also  
for deepe and profounde knowledge, tooke ship,  
and arriuing in Frislande, preached the gospell of  
Christ two yeares to the inhabitants there, and to  
Readbert their soueraine and kinge. In the ende  
finding all his labour spent in vaine amongst such  
barbarous people, he returned to the solitary pla-  
ces where he liued before (to witte into Ireland)  
where he passed many a yeare like an anchorite in  
much perfection, and serued God in silence and  
contemplation, and because he could do no good  
in conuertinge those foriners to the Christian  
faith, he studied howe he might better profit his  
owne countrey men, by vertuous example of  
life.

*How Wilbrorde preaching in Frislande, conuerted  
many to Christ, and how also the two Henwaldes  
his companions were martyred.*

## THE XI. CHAPTER.

**W**Hen that godly man Ecgbert, per-  
ceaued that neither he himselfe  
could be suffred to go and preache  
to the countries of Germany, but  
was staid for some other greate commoditie of  
the Church, whereof he had vnderstanding by re-  
uelation from God, neither Vistbert coming into  
those partes did profit any thing, he assaid yet the  
second

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second time to send thither for the settinge forth  
of Gods worde certaine holy and vertuous men,  
able and willing to take paines, amongst whom  
that notable and excellent learned man Wilbrord  
priest, was the chiefe. Who after their arriuall  
thither being in number twelue, went streyt to *Frislande*  
Pypine chiefe gouernour then of Fraunce: where  
being very frendly intertaind of him, because he  
had lately taken the lower part of Frislande, and  
by force driuen out their kinge Radbed, he sent  
them thither to preache, ayding & assisting them  
with his princely authoritie, that no man should  
by violence iniurie them, or interrupt their prea-  
ching, and also bountifully rewarding all such as  
would embrace and receiue the faith. Whereby  
it came to passe by the assistance of Gods grace,  
that in short tyme they conuerted very many,  
from idolatrie to the faith of Christ.

After the example of these holy men two o-  
ther english priestes, which hadd voluntarily li-  
ued in banishment a longe tyme in Ireland for  
hope of eternall lyfe, came to Saxonie, if happe-  
ly by their preaching they might winne any to  
Christ. As these good men had like deuotion, so  
had they both one name, being both called Hen-  
walde. Yet for diuersitie to knowe one from the  
other, one was called blacke Henwalde, and the  
other white Henwalde, because of the diuerse co-  
lour of their haire: Both of them had a greate  
zeale, and reuerend love to Christes religion, but  
blacke Henwalde was the better diuine. They  
coming into the contrey, went to a farmers house  
& desired they might be conducted to the Lord  
which had the rule and gouernement there, say-  
ing they had an embassie, & other matters of im-  
portance

*The gou-  
nement of  
the old Sa-  
xons.*

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portance to declare vnto him. For the olde Sa-  
xons had no Kings but many Lordes to rule the  
countrie. Who as often as there was surmise or  
feare of warres towarde, did cast lotts equally a-  
mongest them selues, and vppon whome the lott  
fell, him they followed as their generall captaine,  
as long as the warres indured, and obediently  
executed what so euer he commaunded. When  
the warres were done, al the Lords were equal in  
powre and authority againe, as they were before.  
The farmer entertained these good men, pro-  
mising to conduct them to the Lord of the soyle  
and according to their request, staid them three  
or four dayes in his house.

*The Mar-  
tyrdom of  
two english  
priestes in  
Saxons.*

When they were espied of the rude barbarous  
people, and knowen to be of an other religion,  
(for they soonge hymnes, psalmes, and other  
deuoute prayers, and sayed masse, hauing with  
them bookes, and holy vessels, and a litle table  
hallowed, in stede of an autler) they had them in  
iealosy, & supicion, that if they came to the Lord  
and talked with him, they would turne him quite  
from worshipping of their gods, and bringe him  
to the new religion of Christes faith, whereby  
a litle and litle all the whole country should be  
enforced to chaunge the old auncient manner of  
worshipping their Gods, into some new religion  
neuer heard of before. Wherefore they toke them  
away sodainly and killed white Henwald with a  
sworde, and blacke Henwald with longe tor-  
ments & horrible dismembring al parts of his bo-  
dy, and after they had murdered them, then cast  
them into the riuer of Rhene. This fact when the  
Lord of the country (whom they desired to see)  
vndertooce, he was very angry, that strangers re-  
payring

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payring to him, could not hat haue free passage.  
And streytwaies sending forth his men of armes,  
flew al the inhabitants of the same village, burnt  
their houses downe to the ground. Those good  
priestes, & faithful seruants of our Sauour Christ,  
suffred the third day of Octobre: & to testify their  
Martirdō vnto the world, there lacked no mirac-  
les from heauen. For when their bodies were cast  
of the painims (as we signified before) into the  
riuer Rhene, it so fortunied, that they were caried  
against the maine running streame, almost forty  
miles, where their companions were, & a greate  
bright beame of light reaching vp to heauen shy-  
ned euery night ouer the place, whersoener they  
came, they themselues that had cruelly murdered  
them beholding & seing the same. Moreouer one  
of them appeared by vision in the night to one of  
their companions, whose name was Tilmon (a  
noble man of great renowne in the worlde, who  
from the high degree of a knight, became a mōke)  
shewing that he might finde their bodies in that  
place, where he should see a light shyne from hea-  
uen: which came so to passe, & their bodies being  
founde, they were buried with al honour worthy  
for such holy martirs: the daye of their Martyr-  
dome, or rather of the finding of their bodies, is  
solēne & holy in those parties with much deuo-  
tion & reuerence. Finally when that worthy and  
renowned Captain of the Frenchmen named Pi-  
pine, had vnderstāding of this, he caused their bo-  
dies to buried very honourably in the church of  
Coollen, a famous citie situated hard by the riuer  
Rhene: Besides it is commonly saied, that in the  
place where they were killed a fontaine sprong vp  
which at this present day, floweth with a greate  
ff 2 stream

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streame to no litle commoditie of the country.

*How two reuerend and holy men were made bishoppes  
so set forth & preache Christes religion in Friland,  
Switbert in Britanny, and Wilbrode in Rome.*

## THE XII CHAPTER.

**A**T the first arriual of these holy men to Fre-  
sland, Wilbrode hauing licence of the prin-  
ce to preach, went first to Rome, where Sergius  
at that present occupied the sea Apostolique, that  
with his lycence and benediction also, he might  
set vpon that Apostolike office of preaching to  
the heathen, which he longe desyred: hoping  
with all to receiue of him some reliques of Chri-  
stes holy Apostles and Martyrs: to the end that  
while in the coutry where he preached, he should  
erect churches, after the idolles were cast out &  
destroyed, he might haue in a readinesse, some  
holy saintes reliques, to bring in their place, and  
to dedicate churches in their honour, whose re-  
liques he had receiued. Diuers other things also  
he learned and receiued from thence, requisite  
for so greate an enterprise. In all which requeste  
when his desyre was accomplished, he returned  
backe againe to preach.

At the very same tyme his bretherne and com-  
panions left in Fresland altogether bent to the set-  
ting forth of Gods word, chose out of their com-  
pany, a man modest and sober in all outwarde  
behaviour, and humble of spirite, called Swit-  
bert to be their byshopp. Whom (sent for that  
purpose into Britanny) the most reuerend father  
in God Wilfride did consecrate, liuinge then  
as a bannished man out of his contry amongst the  
Marshes

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Marshes. For at that tyme Canterbury had ne-  
uer a bishopp, Theodore was dead, and Berth-  
walde his successour (who went ouer the sea to  
be consecrated) was not yet returned to his bish-  
oprike. The said Switbert returning out of Bri-  
tanny, after he was consecrated and made bishop,  
went within a shorrt tyme after to the Bruchtuars  
and conuerted a greate number of them to the  
perfect way of truth: but shortly after when the  
Bruchtuars were subdued and conquered by the  
old Saxons, all that receiued the gospell were  
dispersed: some into this corner, some into that.  
The bishopp him selfe with certaine other went  
to Pipine, which at the earnest sute of his ladye  
Slichildride, gaue him a dwellinge and mansion  
place in a Isle of the Rhene, which in their toun-  
gue is called *In litore*, that is to say, in the sea coste  
where he buildinge a goodly monastery (which  
his successours possesse at this present) liued there  
a very austere and continent lyfe, where also he  
died.

After the foresaid holy men that came to Friland  
had preached there foure yeares or more, Pipine  
with the common assent of all the country, sent  
that vertuous and worthy prelate Wilbrode to  
Rome, where Sergius way yet Pope, desiringe  
that he might be made Archebishop of that parte  
of Freslande: which was fulfilled, accordinge to  
his request the yeare after the incarnation of  
Christ. 696. Vpon Sainct Cicelies day, and in  
Sainct Cicelies church he was consecrated, and  
named Clement of the said Pope, and forth-  
with sent away to his bishoprycke, to wit,  
fourteene dayes after his cominge to Rome. At  
his returne Pipine assigned him a Cathedrall

Ff 3

Church

*People of  
the higher  
Frissa.*

Churche in his chiefe and principall cytie, called by an olde auncient name of those countries, Wiltaburge, as you would say a toun in habited of the Wiltes. In the French tounge it is called Vltraist. Where when this holy & reuerend father had builded a church, and preaching the faith of Christ far and wyde, had reuoked many from blindnes and errour, he erected also many churches and monasteries through out all those countries, and within short tyme after, made many bishops, chosen eyther out of those that came presently with him, or of other which came thither afterwarde to preach, of which company many are now departed to God. But Wilbrode called otherwise Clement, lyueth yet a reuerent father euen for his age: for he hath liued in his bishoppricke thirty six yeres, and after many agonies and troubles of his heavenly warfare, labourereth and panteth yet after the rewarde of euerlasting blysse in heauen.

*wilbrod  
an english  
man, the  
first arch-  
bischopp of  
Vltraist in  
Frisseland.*

*How one in Northumberland rising from deathe, tolde many things that he had sene, som terrible to heare, and some worthy to be desired of all men.*

### THE XIII. CHAPTER.

**T**He very same time was wrought in Britanny a miracle worthy of perpetual remembrance, & not vnlike to the olde ancient miracles of times past, for to stirre vp and reuiue men liuing here on earth, from the death of their soules. A certaine man starke dead for a tyme, rose from death to lyfe, and tolde many notable things that he had scene, of which I thought it good to touche certaine

tayne briefly in this historie: There was in the coast of Northumberland (in a place called In-cunning) an honest householder of the countie, which with all his family lyued a godly and vertuous life: He fell sicke, and by vehemency of his dysease growing more and more vpon him, was brought to exuremitie, and in the beginning of the night dyed.

But in the dauning of the day, reuiuing againe, and sittinge vp sodainly, made all that remained about the corse runne away, as men wonderfully amased with feare. Only his wife which loued him tenderly (although she trembled and quaked) yet tarried still. And he comforting her layed woman, be not afraide, for I am now risen in very deede from death which hadd me as it were in prison, and am permitted to lyue in earth amongst men againe, but not after the same manner and trade as I did before. From hence forth my conuersation must be far vnlike to my former life. And rising vp by, he went to the parish church, and continuinge there in prayer vntill it was fayre day light, forthwith diuided all his goods into three partes: one parte he gaue to his wife, an other to his children, the third he reserued to him selfe, and made distrubution of it straitwayes amongst the poore.

Not longe after, dispatched of al worldly cares, he went to the Monasterie of Mailros, which is almost closed in with a creeke of the riuer Tuyde, where beinge shoren in, he went into a secret cell which the abbot had provided for him, and continued there vntil his dyinge day, in such contrition of harte and mortefing of the body,

Ef 4.

that

that if his touge had not reported, yet his life had testified, that he had sene many things both terrible and also comfortable, which no other man had scene. Of the vision which in his departure he sawe, he tolde after this sorte; He that conducted and guided me in this vision, had a goodly bright shyning countenance, and was clothed all in white: and as it seemed to me, we went altogether in silence towards the rising of the sonne: and as we walked farder, we came to a greate brodevally, so brode, so longe, and so deepe, that no man could measure it. That which lay on the lefte hande as we went, seemed to have one side very terrible with flaming fier, the other intolerable with hayle, and snowe, beating and percing into every corner. Both places were full of mens soules, which appeared to me to be cast interchangeably, now hither, now thither, as it were with a violent tempest: for when they could no longer suffre the intolerable heate, and flames of fier, they leaped into the midst of that hatefull & deadly colde. And when they pitefully in that cold could finde no rest, they were againe reuerfed into those vnquencheable flames of fier.

As an infinite number of miserable and wretched soules were tormented without ceasinge or intermission (as I might then see) with this alteration and interchange of paines, I beganne to thinck with my selfe, this peradventure may be hell, of whose intolerable torments I haue heard men oftentimes talke. But to this cogitation and thought of myne, my guide answered sayeng. Nay, thinke not so, for this is not hel as thou doest suppose. But when he brought me farder, beinge altogether amazed with that terrible sight, I sawe  
the

the places rounde about vs sodainly to leese their light, and euery corner full of darknes. As we entred into them, within a litle space they were so thicke that I could see nothing, but the bright shewe and cote of him which did conduct me. When we wēt forward al alone in this darknesse, beholde sodainly there appeared before vs, many rounde flames of fier ascending as it were out of a greate pitt, and falling downe againe into the same. When I was brought thither, my conductor and guide vanished away, and left me alone in the midst of that darknesse, & horrible sight. But as those flakes of fier flew vp into the element still without intermission, and fell downe into the deepe dongeon againe, I sawe the toppe of euery flake that ascended, full of mens soules, which in maner of litle sparkles of fier, flying vp with the smoke, were sometimes on hye, & when the heate and vapors of the fier were gone, fell downe againe into the pitte. Moreover a soule & noy som sauour, breaking out with the same vapours, which infected all the darke places rounde about.

And as I tarried there somewhat longe in great horror and feare not knowinge what should become of me, in the ende, I heard sodainly behind my backe, most lamentable and pitifull crying, & withall a lowde skornefull laughing, as it had bene of some rude and barbarous people, insulting ouer their enemies, brought in thrauldome and captiuitie. As sone as the noyse waxing somewhat clearer, came fully to my eares, I descried a multitude of wicked spirites, which did hale, teare, and plucke, the miserable and wretched soules of men, into the midst of darknes, weeping.

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 pinge, waylinge and lamentinge their state : the  
 wicked spirites in the meane while skornefully  
 laughinge and triumphinge at their myserie : a-  
 mongest whom, as well as I could discerne, there  
 was a moncke, a lay man, and a woman. The  
 wicked spirites drawinge and haling them, went  
 downe into that deepe fyery flaminge dongeon.  
 And it came to passe, that when they were gone  
 a greate way off, I could neither discerne the la-  
 mentable crye of those soules, neither the skorne-  
 nefull laughter of the deuils, but had alwayes in  
 my eare a cōfusiō: noyse. In the meane season came  
 vp from the fiery flaming dongeon, certaine euill  
 fauoured blacke spirits, & compassed me rounde  
 about, and with their fiery eyes, and foule stin-  
 kinge fauours which they breathed out, had al-  
 most strangled me : Besides they threatned to  
 take me with the fiery forkes in their handes: yet  
 they could in no wise touche me, although they  
 aduentred to afraye me.

When I was compassed in on euery side with  
 such foule phinnes and ougly darknesse, I cast  
 my eyes now this way, now that way, if hap-  
 ly there might come any assistaunce or help to  
 saue me : and beholde there appeared behinde  
 me (euen the very same way I came) the glim-  
 ming of a starre, shining in the midst of that dark-  
 nesse, which waxing brighter and brighter and  
 coming apace to me, disperfed those wicked spi-  
 rites away, which with their fyery pronges were  
 ready to rent me in all peeces : He that came and  
 put them to flight, was the guide which condu-  
 cted me before: Who turning streytwayes vpon  
 the right hande, lead me as it were somewhat  
 northward, where the sonne riseth in the win-  
 ter,

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 ter, and in a trice, brought me out of darknesse  
 into the fayre brode light. And as he lead me in  
 the fayre shining light, I sawe before vs a greate  
 wall, which was so longe and so hye, that on ne-  
 ther side I could see any ende. I beganne to mar-  
 uell and muse with my selfe, why we should go  
 to the wall, specially when I sawe no gate, nor  
 loopehole, nor any other entraunce vp vnto it :  
 but when we were come thither, I can not tel by  
 what meanes, we mounted quickly to the toppe,  
 and beholde there was a fayre brode fiede, both  
 comfortable and pleasaunt, so full of sweete fra-  
 grant saours, and of fresh flourishing floures, that  
 incontinent the sweete smell, droue quite and  
 cleane away, all the stinking and lothsome sent  
 of that darke frye fornace, which had almost stifled  
 me. So goodly and clere a light shined there in  
 euery place, that it seemed more fayrer, than the  
 brightnesse of the day and beames of the sonne,  
 when it is at the highest.

There were in that field innumerable compa-  
 nies of white couloured men, many seates, and  
 infinite multitudes of soules reioysing & trium-  
 phing. As he lead me through the middest of  
 those blessed soules, I beganne to thinke with my  
 selfe, perchaunce this may be heauen, of the  
 which I haue hearde men oftentimes preach. To  
 this my imagination and thought, he answered  
 saying, this is not the kingdome of heauen as  
 thou doest imagine. As we went forward and  
 passed the resting places of those blessed & happie  
 soules, I sawe a more brighter shining light before  
 vs, than the other was, & heard a swete melodious  
 noyse of Musicians, besides that such a swete per-  
 fume & fragrant saour brak out in euery place that  
 the

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the other which I smelt before, and thought excessively passing, was in comparison vupleasaunte and nothing worthe: in like manner as the other bright shinninge light of the pleasaunt greene felde, in comparison of this seemed somewhat darke and obscure. Into the which paradise of pleasure, as I hoped well we should goe, sodainly my conductour and guide stoode still, and turning backe, brought me agayne the same waye, by which we came.

In our returne, when we came to the mansions and resting places of those blessed soules, he asked me, this question. Do you knowe what all this is that you haue seene? I answered no: Then he sayed vnto me. The vally which you saw horrible with hotte flaming fyer, and sharp byting colde, is the place, where their soules remaine to be examined and tried, which deferring the confession of their sinnes, and amendment of life, had recourse to penaunce in the instant and pointe of death, and so departed out of this worlde. Yet bicause they made humble confession of their sinnes, and repented euen at the houre of their death, they shall come to the kingdome of heauen at the day of iudgement, and some before. For the good prayers, charitable almes, and deuoute fastinge of those that yet lyue: and especialy the holy sacrifice of the masse, helpeth to deliuer many out of those tormentes, before that terrible day. Moreouer the fiery flaminge pitt, and stinkinge dounge, which thou didst see, is hell mouth, into the which whosoeuer falleth, he shall neuer be deliuered thence. The goodly grene field full of odoriferous flowers, where thou sawest them alioyful, iocund, & merry, is the very same place

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place where their soules are receiued, which departe out of this lyfe in the state of grace, but yet not of such perfection, that they deserue to be brought streytwayes into the kingdome of heauen: but for all that at the day of iudgement, shall haue the sight and fruition of Christes deity and immortall ioye, with his chosen and elected. Only they which are perfecte in all their wordes, thoughts, and deedes, are caried straith to heauen, after they haue passed their transitorie life. The place where thou heardest the sweete melodious singing, with the goodly flagrant saouours and bright shyninge light, is next adioyninge vnto this.

Concerninge thy owne state, because thou shalt haue thy naturall body, and liue amongst men in the worlde once againe, if thou wilt diligently examine thy doinges vpon earth, and direct thy maner of liuinge in vprightnesse and simplicitie, and refraine thy tounge from vaine & ydel talke, certainly assure thy selfe to haue a resting place amongst these blessed soules which thou seest here: for when I went awaye for a tyme and left thee alone, it was for no other cause but to learne and enquire, what should be come of thee. When he had talked with me in this sorte, I vtterly detested this present life, and was sorie to returne to my naturall body againe, I was so rauished with the swete fragrant saouours, and beautifull sights of that place which I did see, and especiall their society which for the time made their abode there. Notwithstanding I durst not be so bold, as to demaunde or aske any question of my conductour or guide, but in the midst of these meditations, I perceaued (by what meanes I can not tell) that I

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 was in the world again, & liued as other men did.  
 These sightes & many other things els, this vertu-  
 ous and holy man wolde not report to slouthfull  
 sluggards and idell folkes, men that had no re-  
 gard of their owne life, but to such only, as ey-  
 ther dismayed with feare of torments, or rauished  
 with hope of eternall ioye, wolde gladly receiue  
 and sucke out of his wordes, some heavenly com-  
 forte and encrease of piety.

Wel, to be shorte, in the same rewe where his  
 celle stoode, dwelt a monke called Hengils, pro-  
 moted to the holy ordre of priesthod, which he  
 honoured much with his vertuous workes. This  
 man remaineth yet a lyue, and like a solitary here-  
 miten in Ireland, fedeth his old impotent body  
 with browne bread and cold running water. This  
 monke oftentimes resorting to the sayed holy  
 man, vnderstode by certaine questions which he  
 propounded, what sightes he saw, after his body  
 & soule were departed, and by his relation, all  
 which I haue bresly declared, came to our know-  
 ledge. Moreouer he cōmunicated his visions with  
 king Alfride, a man excellently learned in al good  
 literature, who hearde him with such comfort  
 and attention, that at his desyre, he was placed at  
 the lenth in the same monastery, and shoren in  
 religion. In the which monastery at that time, E-  
 dilwald priest of most godly and modest life was  
 Abbot, but now is made bishop of Lindisfarne,  
 which church he gouerneth in right good ordre,  
 both with hollome doctrine, and good example  
 of life, semely for his vocation.

This holy man toke after in the same monastery  
 a more secret cell vnto him, where with more li-  
 berty he might serue his maker, in cōtinual prater  
 without

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 without intermission. And because the place was  
 situated vpon a riuers side, he was wont to dippe  
 and plunge him selfe in the flowing water often-  
 times, for the great desir he had to chastise his bo-  
 dy, and to continue there singing of psalmes and  
 other deuout prayers, as long as he could abyde  
 for cold, the water now and then comming vp to  
 his hippes, and now and then euen to his chinne.  
 And when he came out of the water, he neuer  
 chaunged his clothes being wet and cold, but  
 taried vntill they were warmed and dried by the  
 naturall heate of his body. In the winter season,  
 when peeces of yce halfe broken dropt down on  
 euery syde of him, which of purpose he had bro-  
 ken to plounge into the riuier, and diuerse men  
 seeing him, said, it is a maruelous matter and  
 straunge case brother Drithelm, (for so he was  
 called) that you can possibly suffer such bitter &  
 sharpe colde, he answered simplie (for he was but  
 a simple and sober spryted man) I haue sene pla-  
 ces colder then this is. And when they said vnto  
 him, we maruell that you wil liue so continent &  
 austera life, he answered I haue sene more auste-  
 ritie and hardnesse then this is. So vntil the day  
 of his calling hence out of this wretched world,  
 for the earnest desire he had of heavenly felicitie,  
 he punished his old impotent body with dayly fa-  
 stinge, and was by good frutefull instruction and  
 godly conuersation, a greate comfort vnto many.  
*How an other contrary wise dyinge, founde all the  
 sinnes that euer he had donne, written in a booke,  
 brought vnto him by the deuill.*

THE XIV. CHAPTER.  
**B**Vt contrarie wise, there was a man in the  
 country & prouince of the Marshes, whose vi-  
 sions,

fions, talke and manner of life did profit many, but not himselfe. In the time of Conrede, who raigned after king Edilrede, there was a certaine lay man taken vp for a souldiar, and put in office in the campe, who for his diligence and actiuitie in feates of armes, was in greate fauour with the kinge: but for the negligence and improuident care concerning the state of his owne soule, in displeasure with the prince. Wherefore the king charged him esteemes to make humble confession of his sinnes, & amend his former lyfe, and vtterly to forsake all his detestable actes and hainous offences, lest by deathes sodaine preuention, he losse time of repetaunce and amendment of his life: but he, notwithstanding this gentill admonition, and frindly exhortation of his soueraine, contemned and set naught by those comfortable wordes of saluation, and promised that he wolde do penance afterwarde. In the meane season being visited with sicknesse, he toke his bedd and beganne to be more and more vexed with the vehement panges of his disease. The kinge came to his chamber (for he loued him tenderly) and exhorted and counseled him, that at the lest now he wolde falle to penance for his naughty life, and sinfull actes, before he died. Nay quoth he, I will not be confessed now, but when I am well recovered and able to go abroad againe, than I will, lest if I should now doe it, my felowes would say that I dyd that thinge now for feare of death, which in my prosperity and health I wold neuer doe. Wherein he spake to his owne thinkinge very stoutly and like a man, but certes, as it appeared after, he was myselfe deceaued with the crafty illusions of the deuill.

When

When the kinge came next to visite him, and to geue him good counsell because his disease grewe more vehemently vpon him euery daie, he cried out incontinent with a pitifull and lamentable voice saying. Alas what meane you my liege, why come you hither? You are nether able to profit, nor pleasure me, nor yet to do me any good. The kinge answered streitways, Ah, say not so: see yee play the wise mans parte: Nay saith he, I am not madde, but I haue here vndoubtedly before my eyes a wicked conscience, all wounded and mangled. And what is this said the kinge? Yf it please your highnesse, quoth he: a litle before your grace came, two beutifull and hanfome younge men came into the howse, & sate downe by me, one at my head, the other at my feete: & one of the toke a goodly faire booke out of his bosome, but litle in quantitie, & gaue it me to reade. In the which when I looked a litle while, I founde all the good dedes that euer I had done faire written: and God knoweth they were fewe in number and litle in effecte: when I had done, they toke the booke of me againe, and said nothing.

Then sodainly came there about me, an whole legion of wicked sprites, and besieged the howse rounde aboute in the other side, and sittinge downe replenished euery corner within. Then he which for his foule euill fauoured blacke face, and highest seate appeared to be greatest amongst them, taking out a booke, terrible to all mens sight, vnmeasurable for greatnesse, and for weight importable, commaunded one of his blacke garde, to bringe it to me to reade. When I had read a litle, I founde all the enormous detestable finnes that euer I had committed, not only in worde

Gg

and

and deede, but also in light thoughtes, written there in greate blacke letters: and he said to the two faire youngemen that sate by me, why sitte you here knowing most certainly that this fellow is ours? They made answere. Trewe it is. Take him and leade him away to the botomelesse pit of damnation: and with that they vanished away. Incontinent two wicked sprites hauing fier pronges in their handes, rose vp and stroke me, one in the hed, and the other in the sole of my feete, the which now with greate torment and anguish creepe vp into the bowells, and other internall partes of my bodie, and when they meete together I shall die, and be drawen hence by the diuels (watchinge and whyuering about me) into hel without redemption.

Thus spoke that miserable man lying in extreme desperation, and so died out of hande, and now lyuinge in thrauldome with the deuill in euerlasting paine, doth that penaunce (but all in vaine) which in his life time he might haue done, if it had bene but one howre, with an assured hope of Gods mercy, and pardon for all his sinnes. Of this miserable and wretched man, it is euident that (as S. Gregorie writeth of certaine) he had not those visions for his owne sake (whome they auailed nothing at all) but for other men, who knowing his lamentable end, might be ascaied to differ and prolonge the time of repentaunce, while they haue opporrunitie and leasure, lest by soudaine preuention of death, they die impenitent. That he sawe diuerse bookes brought before him by diuerse and sondry sprites, some good, some bad, it was done by the diuine prouidence and permission of God, to put vs in remembraunce that

*A true and  
necessary  
doctrine  
for this  
wicked  
time.*

that our doinges and thoughts flee not away with the winde, but are reserued particularly to the straite examination of the dreadfull iudge. And at the ende shall be shewed to vs, ether by the good angells, which frindfully wishe our saluation, or by the wicked sprites, which spirefully woorke our damnation.

Concerning that first of all the good Angells brought forth a faire white booke, and the deuils afterwarde their fowle euill fauoured black ligger: the angels a litle one, they an vnmeasurable greate one: it is to be noted, that in his childehode he did some good dedes, yet notwithstandinge he disgraced all that euer was done before with his lewde and loose demeanour in his youth. But if he wolde haue amended in his youth, the wanton toyes and foolishe panges of childehode, and with well doinge haue ransomed them out of the sight of God, he might haue bene brought to their societie, of whome the Psalme of Dauid saith, *Beati quorum remissa sunt &c.* Blessed are they *Psal. 130* whose iniquities are forgiven, and whose sinnes are couered. This history I thought good to set forth plainly and simplie, as it was declared vnto me of that worthy prelate Pechthelme, to the comforte of all suche, as shall reade it or heare it.

*How another in like manner, sawe a place of paine appointed for him in hell.*

## THE XV. CHAPTER.

Furthermore I my selfe knew a religious man (whom would God I had neuer knowe) placed in a good and famous monasterie, notwithstanding

he himfelfe was infamous for his lewde behauiour and loofe life. I could tell his name alfo, if it were worth the telling. This man was earnestly rebuked of his bretherne and other head officers of the monastery, for his enormities, and exhorted to a better trade of life, but all in vaine. Notwithstanding, albeit he would not geue eare nor humbly obey their charitable exhortations, yet they did tolerate him very longe for his externall feruice, which was very neceffarie for them, for he was a fingular good carpenter. This man was much geuen to dronkneffe & other wanton pleasures of diffolutneffe, and accustomed rather to fit in his fhop both day and night, than to come to the Church to finge or pray, or heare the trew worde of life with his bretherne, by which occafion it happened to him, as men are commonlie wounte to faye: He that will not come of his owne accorde within the Church dore, fhall runne againft his will to hell gates. For he being now ftricken with a very fainte defeafe, and brought to extremitie, called all the couent about him, and with much lamentation and deepe fighes, like a man already damned, beganne to declare vnto them, that he fawe hell gates open, and the deuill drowned in a deepe doungeon thereof, and Caiphaz and all the whole rablement that put Chrift to death, caft in flaminge fier, hard by him: and next to them (oh, miferable and wretched man that I am, faid he) I fee a place of eternall perdition prepared for me. His bretherne hearing thefe wofull wordes, exhorted him earnestly to repent and be forie for his finnes, while he was yet aliue.

*A old proverbe.*

Then he (brought to extreme desperation) answered,

fwered, No No. There is no time for me to amend my former life, especially feing I perceiue my indgement is paff and fully complete already. With thofe wordes he died without receauing the facrament. His bodie was interred in the formoft parte of all the Abbaie, not one of all the whole couent durft faye maffe for his foule, nor finge psalmes, nor once faye one Pater noster for him. Oh howe farre afunder hath God separated light and darkneffe? The first blessed Martyr S. Steuen, ready to fuffer death for testimonie of the truth, fawe heauen gates open, and Iefus ftanding on the right hande of God. He to the ende he might more ioyfully die, fixed the eyes of his mind there, before his death, where he fhould be after: but this forfaid fellow, blacke in foule, blacke in body, and blacke in all outwarde doinges, fawe hell open, at the houre of his death, and perpetuall damnation prepared for the deuill and all that follow him. Againe to the entent that though his death were miferable in desperation, yet by his owne damnation he might geue other example to repent and worke their owne faluation in time, he fawe his owne place & doungeon prepared amongst fuch caytyffs, as Caiphaz and his complices were. This chaunced of late in the countrie of the Berni-  
ciens, and was by common talke blafted all the  
countrie ouer: fo that it ftirred vp many to make  
quicke confeffion of their finfull aetes, and not to  
take dayes with God. Which God graunt it may  
worke alfo in fuch as fhall reade this prefent hif-  
torie.

*453. 5.*

*In North-  
umberland*

*How many churches of Scotland by the instant preaching of Adamannus, kept the feast of easter after the Catholique maner: and how he wrote a booke of holy places.*

## THE XVI. CHAPTER.

**A**T that time a greate multitude of Scottes in Ireland, and many Britons in Britanny, receaued by the singular gifte of God, the true manner of celebrating the feast of Easter, taught by the Catholique Church. For when as Adamannus a vertuous priest and Abbot of all the mounkes and religious men, that were in the Isle Hu, being sent Embassadour by the prince of his owne countrie to Alfride kinge of the Englishmen, and tarying a certain time in the countrie, sawe the Canonically rites and ceremonies of the Church, and besides was sharply admonished by the lerned, that he should not presume to liue contrary to the vniuersall Church, neither in keeping the feast of Easter, nor in any other decrees, whatsoeuer they were, with his countrie men fewe in number, and dwelling also in one of the furmost corners of all the world, he so chaunged his minde hereuppon, that whatsoeuer he had heard or sene in the english Church, he most gladly preferred it before the custome & manner of his owne. For he was vertuous, wise, and very expert in the knowledge of holy scripture. After his returne therefore into the countrie, he endeououred diligentlie to reduce all the Isle Hu to the brode beaten pathe of truth, which he knew very well, and had embraced withall his harte: but he was not able

*Catholike  
observatiōs  
so be pre-  
ferred.*

able to bringe it to passe. Whereuppon he sailed into Ireland, and preaching there and shewing them with gentill exhortations the true and laudfull obseruation of Easter, he wanne many that were not in the dominion of the saied Island of Hu, from errours to vnitie, receiued vniuersally of the Catholicke Church, and taught them to obserue the true time of Easter.

This Adamannus, when the feast of Easter was now kept by his meanes in Ireland, after the institution of Christes Catholique church, he returninge to his Islande againe, and preaching to his bretherne in the monasteries this generall obseruation, and keepinge of Easter as he had donne before, and yet being not able to compasse his purpose, it fortunied he fell sicke, and departed out of this worlde, before the yeare was compleate and fully ended. And that by the greate providence of almighty God so disposing it very sweetely: to the ende such a vertuous man desirous of vnicity and peace, should be taken hence to eternall life before easter came againe, for obseruation of which feast, he should haue bene forced to much variaunce and discorde, by such as would not embrace the truth.

This vertuous man wrote a booke of holy places very profitable for the readers, which he lerned at the lectures and expositions of Archwulf a bishop in Fraunce: who to see holy places and monuments, went to Hierusalem, and when he had wandred ouer all the lande of promesse, and had gone to Damascum, Constantinople, Alexandria, and other many Isles of the sea, was driuen in his returne by tempest to the weast

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 coastes of Britanny. Who within fewe daies af-  
 ter resorting to that worthy seruaut of our Sa-  
 uiour Christes Adamannus aboue mentioned, he  
 was receaued with all kinde of humanitie and  
 frendelie intertainement, specially when he was  
 knowen to be lerned in scripture, and skilfull in  
 description of holy places. For Adamannus so  
 esteemed him, that he put in writing whatsoeuer  
 notable thing worthy of remembraunce the bis-  
 hop testified that he had sene in those holy places:  
 and made a booke (as I said) thereof profitable to  
 many: but most of all to those, which lie farre from  
 the place where the Apostles and Patriarches li-  
 ued, and knowe nothing of them, but what they  
 may picke out with longe study & often reading.  
 This booke Adamannus dedicated to Alfride, & by  
 his liberality & charges, it was geuen to other in-  
 ferieur persons to be read, the author himselve  
 being rewarded with many goodly giftes, and  
 sent to his country againe. Out of whose writings  
 to gather some certaine thinges, and place them in  
 this our history, I haue thought it good and profi-  
 table to the readers herof.

*What thinges he mentioned in the same booke, tou-  
 ching the place of the natiuitie, passion and resurre-  
 ction of Christ.*

## THE XVII. CHAPTER.

**O**F the place of Christes natiuity, he repor-  
 teth in this sorte: Bethleem a City of Dauid,  
 situated in a narrow and streit mounte, compassed  
 with vallies on euery side, is a mile in lenght, from  
 the West to the East, very base and plaine with-  
 out

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 out any toures or turrets. The walles are builded  
 flat without any battlements. In the east corner  
 therof, is as it were a denne not laboured of man,  
 but framed of nature. The vtter most parte of it, is  
 saied to be the place of Christes natiuity, the in-  
 nermost the maunger, where he lay. This denne  
 couered somewhat farre inwarde with goodlie  
 precious marble, hath ouer the place where our  
 Lorde was borne, a great Church of the blessed  
 virgin Mary builded vpon it.

Of the place of his passion and resurrection he  
 wrote after this sorte. As ye enter into the Citie  
 of Ierusalem on the North side, to come to the  
 holy places, ye must by ordre of streetes first go to  
 the Church of Constantine, which is called Mar-  
 tyrium, that is to say, the Martyrdome, or place  
 where the witnesse of our redemption was foun-  
 de. This Church the Emperour Constantine build-  
 ed very gorgeously, because our Sauour Christes  
 Crosse was founde in that place by his mother  
 Helena: Going from thence on the weast side you  
 shall see \* a Church builded in Golgotha, where  
 that rocke is to be sene, which bore Christes crof-  
 se and his blessed body fast nailed to the same, and  
 beareth now also a mighty crosse of siluer with a  
 greate brasen whele hanging ouer it full of lamps  
 and torches. Within the compasse & place where  
 Christes Crosse stode, was a vaute cut of the rocke:  
 In the which vpon an aulter there made, masse is  
 wonte to be saide for honorable men that die, the  
 dead corps standing without, in the strete.

At the weast side of the same Church, was also  
 a rounde Chappel of Christes resurrection, enui-  
 zoned with three walles, & borne vp with twelue  
 pillers, hauing betwixte euery wall, a faire brode  
 waie:

*\* Of this  
 Church  
 erected by  
 Helena  
 mother of  
 Constantine,  
 Paulinus  
 Nolensis  
 maketh  
 mention:  
 Epist. III.  
 ad Severum*

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 waye: which hath within his compasse and cir-  
 cuite three aulters, in three places of the midle  
 wall, fourth, northe, and weast. This chappell  
 hath eight doores, and places of entraunce, dire-  
 ctly ouer the three walles: of which four stande  
 northe and four weast. In the midle of this chap-  
 pell, was laied the rounde tumbe of our Sauour  
 Christ cut out of the rocke, to the toppe of which  
 a man standing within, may reach with his hande.  
 It openeth on the east side, and hath that greate  
 stone that was laied vpon, which vntill this day  
 sheweth the print, & signe of the Ird tooles wher-  
 with it was hewed and cut. Within, euen to the  
 very toppe all is couered with marble. The toppe  
 it selfe all gilted with golde, beareth a greate gol-  
 den crosse vpon it. In the northe parte of that mo-  
 nument, Christes sepulchre was cut out of the  
 same rocke and made seuen foote longe, & three  
 handfuls higher then the pauiment. The coming  
 in, is on the south side: where continually day  
 and night twelue lampes burne, foure within the  
 sepulchre, and eight aboue in the right side. The  
 stone which was put vpon the brimme of the se-  
 pulchre, is nowe clouen. The lesse parte notwith-  
 standing standeth at the doore of the same sepul-  
 chre as an aultar fouresquare. The greater parte  
 standeth for another aultar in the same Church in  
 the manner of a quadrangle, couered with faire  
 white clothe. The colour of the said sepulchre  
 semeth to be white and read decently mixted to-  
 gether.

What

What he wrote of the place of Christes Ascension, and  
 the Patriarches sepulchres.

THE XVIII. CHAPTER.

THE Author aboue mentioned writeth also  
 in this wise, touching the place of Christes  
 Ascension. The mounte Oliuete is as high as the  
 mounte Sion, but not so brode, nor so longe.  
 There groweth no trees, but vines and oliues:  
 wheate and barlie, it bringeth forth good stoore.  
 The vaine and soile of that ground is not shryue-  
 led nor fleten, but greene and full of grasse. In  
 the very toppe where Christ ascended to heauen,  
 standeth a greate rounde Church, with three por-  
 ches rounde in a circuite vawted and couered all  
 ouer. The inner chapell hauing an aultar toward  
 the east, with a goodly frount in the top, could  
 not be vaulted nor couered ouer, because the very  
 place of Christes Ascension might be kept open.  
 In the midle of which Church the last \* printe of  
 Christes feete left vpon earth, are to be seene,  
 where he ascended into heauen openinge aboue  
 and ready to embrace him. And although the earth  
 be fet away daily of the Christians, yet it remai-  
 neth still and kepeth the very figure and printe,  
 made with the steppes of his holy feete when he  
 ascended. Rounde aboute the print of those blef-  
 sed feete, lieth a brasen wheele, as high as a mans  
 neck, hauing an entraunce & way in vpon the east  
 side, & a greate lāpe hanginge aboue it in a pulle,  
 which burneth day & night. In the west side of the  
 same Church be eight windowes, & so may lāpes  
 hanging

\* Who  
 thinketh  
 this incre-  
 dible, let  
 him geue  
 a reason of  
 the path  
 way by Sa-  
 lisbury,  
 called S.  
 Thomas  
 path by  
 Clarendon  
 parke.

460 THE HISTORIE OF THE hanging in cordes directly ouer them. They shine thorough the glasse to Ierusalem, and their light is said to stirre the hartes of all that behold and see it, with a certaine feruent zeale and compunction: At the day of Christes Ascension euery yere, when Masse is done, there cometh downe from heauen a greate gale of winde. & maketh all that are in the Church prostrate themselves flat vpon the ground.

Of the situation also of Hebron and monumentes of old auncient fathers there, he writeth in this sorte. Hebron sometimes the chiefeft Citie in all Kinge Dauids realme, shewing now only by her ruines how princely and puissaunt she was in times past, hath towarde the east within a furlonge the double denne, where the Patriarches sepulchres are enuironed with a fowre square walle: their hedd turned toward the northe: euery tumb hath his stone: all the three stones of the patriarches being all white, squared as other stones are vsed in building of great Churches. Adam lieth aboute the north side, and vttermoſt parte of the walle not farre from them, in an obscure tumb nor curiously wrought, nor workmanly set. There are besides base memorialls of three simple weemen. The hill Mambre also is a mile from these monumentes, full of grasse and pleasaunt flowres towarde the north, and in the top it hath a goodly champion and plaine felde. In the north parte wherof Abrahams Oke (which is nowe but a stumpe as high as two men can reache) is compassed rounde about with a Church. I haue thought good for the profit of the readers, to intermingle in my historie, these thinges taken out of the Authors bookes, and comprised here in latin

CHVRCH OF ENGLAND. 461 Lib. 5. tin after the trewe meaning of his woordes, but more brieflie, and in fewer woordes. If any man be desirous to knowe more of this matter, either let him reade the same booke, or that little \* abridgment which I drew out of him but of late.

\* This abridgment is extant in the 3. tome of S. Bedes works.

*How the South Saxons receaued Eadbert and Collan for their bishops, the West Saxons Daniel and Aldethelme for theirs: and of certaine writings set forth by the same Aldethelme.*

## THE XIX. CHAPTER.

THE yere of the Incarnation of Christe 705. An 705. Alfride kinge of Northumberlande died, the 20. yere of his raigne not yet fully expired. After him succeded Ofrede his sonne, a child but eight yeres olde, and reigned 11. yeares. In the beginning of his raigne, Hedde bishop of the west Saxons, departed from this mortall life to immortall ioye: For vndoubtedly he was a iuste man, one that liued vpryghtlie in all pointes like a good bishoppe, and preached sincerely like a trewe pastour, and that more for the loue of vertue naturally graffed in him, then of any instructours by by often readinge taught him. Furthermore, the reuerend father and worthy prelate Pechtelme (of whom we must speake hereafter in place where he shalbe mentioned) who being but yet a deacon and younge monke, liued familiarly a longe time with his succellour Aldethelme, was wounte to tell vs, that in the place where the said Hedde died, for reward of his holy life, many great miracles and cures were done and that men of the same prouince vsed commonly to carry away

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 hanging in cordes directly ouer them. They shine  
 thorough the glasse to Ierusalem, and their light  
 is laid to stirre the hartes of all that behold and  
 see it, with a certaine fervent zeale and compun-  
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 times past, hath towarde the east within a fur-  
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 pulchres are enuironed with a fowre square walle:  
 their heddturned toward the northe: euery tum-  
 be hath his stone: all the three stones of the pa-  
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 be nor curiously wrought, nor workmanly set.  
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 flowres towarde the north, and in the top it hath  
 a goodly champion and plaine felde. In the north  
 parte wherof Abrahams Oke (which is now  
 but a stumpe as high as two men can reache) is  
 compassed rounde about with a Church. I haue  
 thought good for the profit of the readers, to in-  
 termingle in my historie, these thinges taken out  
 of the Authors bookes, and comprised here in la-  
 tin

CHVRCH OF ENGLAND. 461 Lib. 5.  
 tin after the trewe meaning of his woordes, but  
 more brieftie, and in fewer woordes. If any man  
 be desirous to knowe more of this matter, either  
 let him reade the same booke, or that litle \* ab-  
 bridgment which I drew out of him but of late.

\* This ab-  
 ridgement  
 is extant in  
 the 3. tome  
 of S. Bedes  
 workes.

*How the South Saxons receaued Eadbert and Collan  
 for their bishops, the West Saxons Daniel and Al-  
 derhelme for theirs: and of certaine writings set  
 forth by the same Alderhelme.*

## THE XIX. CHAPTER.

THE yere of the Incarnation of Christe 705. *An 705.*  
 Alfride kinge of Northumberlande died, the  
 20. yere of his raigne not yet fully expired. After  
 him succeded Ofrede his sonne, a child but eight  
 yeres olde, and reigned 11. yeares. In the begin-  
 ning of his raigne, Hedde bishop of the west Sa-  
 xons, departed from this mortall life to immortall  
 ioye: For vndoubtedly he was a iuste man, one  
 that liued vpryghtlie in all pointes like a good bis-  
 hoppe, and preached sincerely like a trewe pa-  
 stour, and that more for the loue of vertue natu-  
 rally graffed in him, then of any instructours by  
 by often readinge taught him. Furthermore, the  
 reuerend father and worthy prelate Pechtelme  
 (of whom we must speake hereafter in place  
 where he shalbe mentioned) who being but yet  
 a deacon and younge monke, liued familiarly a  
 longe time with his succellour Alderhelme, was  
 wounte to tell vs, that in the place where the  
 said Hedde died, for reward of his holy life, many  
 great miracles and cures were done: and that men  
 of the same prouince vsed commonly to carry  
 away

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away dust from thence and mingle it with water,  
for such to drinke as were defeated and sicke : that  
also the drinking and sprinckling of the same,  
did cure many sicke men and beastes also. By  
which occasion for often carying away of the sa-  
cred dust, a great deepe pit was there made.

\* In the  
borders of  
Wilk-  
shire.

After his death, that bishoppricke was diuided  
into two dioceses. The one was geuen to Daniel,  
which he keepeth at this present : the other to Al-  
dethelme, where he ruled the people very paine-  
fully four yeares. They were both lerned men,  
skilfull in holy scripture, and all ecclesiasticall do-  
ctrine. Aldethelme, when he was priest, and yet  
but Abbot of the monastery of \* Mailsbury wrote  
(by the commaundement of the whole Synode of  
his country) a booke against the error of the Bri-  
tons, for not keeping the fest of Easter in his dewe  
time, and doing many thinges besides, contrary to  
the trewe obseruation and vnitie of the Church.  
By reading of the same booke, he reduced many  
Britons, subiect at that time to the Weast Saxons,  
to the Catholike solemnization of the feast of  
Easter. He wrote also a notable booke of virgin-  
tie, both in longe verse and prose, with double  
paines, following the example of Sedulius. He set  
forth also many other workes for he was notably  
well lerned, very fine and eloquent in his talke,  
and for knowledge as well in liberall sciences, as  
in diuinitie, to be had in admiration.

After his death, For there was made bishop in  
his place, a man also much conuersant in holy scri-  
pture. These two hauing the gouernaunce and  
whole rule of that diocese, it was determined  
by a decree in the Synode, that the prouince of the  
South Saxons (which to that present day apper-  
taines)

CHVRCH OF ENGLAND. 463 Lib. 8.  
tained to the diocesse of Winchester, where Da-  
niel was bishoppe) should haue a see and bishop  
of their owne seuerally. Whereuppon Eadbert,  
Abbot in the monasterie of that blessed bishoppe  
Wilfride, was made and consecrated first bishop  
of that diocese. After his death, Ceolla toke the  
bishoppricke vpon him : Who not past three or  
four yeares departing this life, the see to this day  
is vacant.

*How Coenrede kinge of the Marssbes, and Offa king  
of the East Saxons, ended their liues in the habit of  
religion, and of the life and death of bishop Wil-  
fride.*

## THE XX. CHAPTER.

THE fourth yeare of Ofredes raigne, king  
Coenrede which kept the souerainrie in the  
coutrie of the Marsshes honourably for a time, did  
more honourably forsake it, and all his domini-  
ons. For vnder Constantine the Pope he went to  
Rome, and receiuing there the tonsure and habit  
of a religious man, at the Apostles tombes, con-  
tinued in praying, fasting, and dealing of almes  
vntill his dying daie. Vnto this noble prince  
Coenrede, succeded kinge Edilredes son, which  
Edildred had the gouernement of the same re-  
alme before him. There went with him also to  
Rome Sigheres sonne, king of the east Saxons cal-  
led Offa (whom we mentioned before) a prince-  
ly, and beautifull gentleman, and then in his first  
flowres and much desired of his subiectes to re-  
maine and rule among them. But he moued with  
like deuotion and zeale as the other prince was,  
forsoke his ladie, his landes, his kinsfolke, and  
countrie

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countrie for Christes sake, and the gospell: that  
in this world he might receiue an hundred folde,  
and in the world to come life euerlasting with  
Christ. When he came to the holy places at Rome,  
he also was shoren into religion, in the which he  
passed the rest of his life, and came to the vision  
of the blessed Apostles in heauen, as he had longe  
desired before. The very selfe same yere that these  
two princes went out of Britannie, a worthy pre-  
late and notable bishop, called Wilfride, died the  
fortie yeare after he had ben made bishoppe, in  
the territory, called Wundale. And his body well  
chefted, was caried to the monastery of Rhippon,  
where he had before liued, and with all honour,  
and solemnitie worthy for so noble a bishop, was  
buried in Sainste Peters Church at Rhyppon: Of  
whose life and behauiour let vs briefly make men-

*Lib. 3. cap. 25.* tion what things were done, returning as it were  
backe againe to that which we haue spoken be-  
fore.

*The life of  
Bishop  
Wilfrid  
the Apo-  
stle of Sus-  
sex.* This Wilfride being but a childe, was of such  
towardnesse and good nature, indued with so  
many goodly qualities, of such modest and ho-  
nest behauiour in all pointes, that all the elders  
and auncients did with a speciall good loue reue-  
rence him. After he was fourteene yere olde, he  
more esteemed a monasticall, and solitarie life,  
than all secular and worldly wealth: which thing  
when he had communicated with his father (for  
his mother was departed to the mercy of God)  
*Holy 118d.* he gladly condescended to his holy requestes and  
godly desires, and exhorted him to persiste in that  
godly purpose, which he had entended. Hereup-  
pon he came to the Isle Lindesfarne, and there at-  
tending vpon the monks, he diligently lerned,  
and

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and gladly practised, all pointes of chastity and  
godlinesse, required in a solitarie & religious man.  
And because he had a goodly pregnant witt, he  
learned speedely psalmes and certain other booe-  
kes of prayers, beinge not yet shorne or profes-  
sed, but well garnished with those vertues, which  
far surmounted the outward profession, to witt,  
of humility and obedience: for the which he was  
well beloued and esteemed both of the elders, &  
also of his equals.

When he had serued God certaine yeares in  
that monasterie he perceaued by a litle beinge  
growen in iudgment (as a wise younge man that  
could quickly foresee) the waye of trewe religi-  
on and vertue taught by the Scotts, not to be alto-  
gether perfect. Whereupon he fully determined  
to make a voyage to Rome, only to see what rites  
and ceremonies were obserued there, as well of  
secular priestes, as of religious persons. Which  
determination of his, after notice giuen to his  
Brethern by priuy conference, eche man did wel  
commend it, and perswaded him to go forward in  
his good purpose. Incontinent coming to Queene  
Eamfleda ( who knew him well, and by whose  
counsell and commendation he was receaued in-  
to that monastery) declared to her highnes, that  
he had an earnest and feruent desire to visit the  
monuments of the holy Apostles. The Queene  
much delighted with the young mans good pur-  
pose and zeale, sent him to Canterbury to kinge  
Ercombert her vncles sonne, requiring that it  
might please his highnesse to send him honorably  
to Rome: at what time Honorius one of ble-  
ssed Pope Gregories schollers, a man profoundly  
lerned in holy scripture, was Archbischopp there.

H h

When

When this younge man lackinge nether good courage, nor linely spirite, had tarried there a space, and employed his diligence to learne and commit to memory, that which he ouerlooked, there repayred thither an other younge gentilman whose name was Biscopus, and his Christen name Benet, one of the nobles of England, desirous to go to Rome of whom I haue made mention before. The kinge committed Wilfride to this younge gentilman and his company, with charge that he should conduct him safe to Rome. When thy came to Lions in Fraunce, Wilfride was stayd there by Dalphin, bishop of that citty. The gentleman went on his iourney to Rome. The delight and pleasure, which the bishop had in Wilfrides wise talke, amiable continaunce, ioly actiuity, and graue inuention, was the occasion why he was stayd there. For that cause also he gaue him, and all his company frendfull intertainment as long as they continued there: and furdre offred him the gouernement of a greate parte of Fraunce, the mariadge of his brothers daughter (which was yet in the flower of her virginity) brefely to adopte him for his heyre, if he wolde make his abode there. But he rendring loudly and hartly thanks for so great courtesy & gentilnesse, that the bishop vouchsafed to shew vnto him being but a straunger, answered, that he was fully determined to vndertake an other conuersion and trade of life: and therefore had forsaken his country, and taken vpon him this iourney to Rome. Which when the bishop heard, he sent him to Rome, with a guide to conducte him in the way, & gaue him mony sufficient to beare his shardges, desiring that at his return, he wolde re-

member

member to take his house by the way. Wilfride within fewe dayes after coming to Rome, & occupying himselfe in dayly contemplation of heauenly thinges, according to his first determination, fell acquainted with a notable holy and learned man called Boniface, who was Archdeacon, and one of the Apostolike Popes counsellors. By whose instruction he learned orderly the foure bookes of the Gospell, and the trewe count of Easter, and many other godly lessons commodious and profitable to vnderstande the orders & disciplines of the church, which he could not attaine vnto in his owne country. And when he had passed certaine monethes there, in godly exercise and study, he returned agayne to Dalphine in Fraunce, and after he had tarried with him three yeares, he toke the inferiour orders of the bishop, and was so entierly loued of him, that the byshop fully determined to make him his successour. But by cruel death he was preuented and Wilfrid reserued to a bishoprike in his owne natyue country of England. For Brunechild Quene of France sent a power, and commaunded the bishop to be put to death: whom Wilfride his chappellain folowed to the place of execution, desiring to die with him albeit the bishop did vterly forbid him. But whē the executioners knew, he was a stranger & an English man born, they spared him, & would not put him to death, with the bishop. Wherevpon returning to England he was brought to be in frendship & amity with king Aldrid. Who like a good Prince, had learned to folowe and reuerence the generall ordinaunce and rules of the catholique church. And for that he perceaued this Willfride to be Catholique, he gaue him

H h 2

Greys

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straytwayes a Lordshippe, of ten tenements in  
Stamford: and within a while after a mona-  
strie with thirtie tenements in Rhippon:  
which he had geuen but late to build an Abbay  
for such as folloowed the Scottes: but becaule  
they being put to liberty and choise chose rather  
to departe thence, them to receiue the trewe and  
Catholique celebration of the feast of Easter, and  
other canonicall rites and ceremonies after the  
custome of the church of Rome, and sea Aposto-  
like, he gaue it to him, whom he sawe better  
qualified both for learninge and for vertue.

*The coun-  
tre about  
Salisbury*

The same time, in the very selfe same mona-  
strie, he was made priest by Agilbert bishop of  
Geuisse (of whom we spake before) at the instan-  
ce of the Kinge, moste earnestly requiringe that so  
lerned a man should continually follow his Court,  
and especially be his teacher & preacher. Whom  
not longe after when the Scottes secte was dis-  
closed (as is fore said) and vtterly abandonned,  
he sent to Fraunce by the counsell and aduise of  
his father Oswin, when he was but thirtie yeres  
of age to be consecrated and made bishop by A-  
gilbert then bishop of Paris. With whom eleuen  
other bishops assemblinge them selues to conse-  
crate him, did their dewty in that behalfe very  
honorably, with all solemnities. But while he  
was yet beyonde the seas, Ceadda, a godly and  
vertuous man (as is aboue mentioned) was con-  
secrated byshop of Yorke, at the commandment  
of Kinge Oswin. Who hauing gouerned the  
church three yeares departed thence, and toke the  
care and charge of Lestinge Abbay. After him  
Wilfrid toke vpon him the bishopricke, of all  
Northumberland, who afterward in the raigne of  
Kinge

*Lib. c. 28.*

*Lib. 4. c.  
11.*

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Kinge Ecgfride, was deprived of his bishopricke  
and others consecrated and put in his place,  
of whom we made mention before. But when  
he had taken shipp to go to Rome, to plead his  
cause before the Apostolike pope; he was dryuen  
by a Sowthwest winde into Frislande, where he  
was honorably receaued as well of the rude and  
barbarous people, as of the Kinge Aldgiste. Where  
he preached also vnto them Christ and his gospel,  
conuerting many thousandes to the faith, & with  
baptisme washing away their sinnes. Whereby he  
layed the foundation of Christes ghospell in those  
countries, which the Reuerend father and holie  
byshop Wilbrord persfited and finished afterward.  
But when he had passed ouer a winter with this  
people newly conuerted to Christ, he went for-  
ward his iourney to Rome.

When his cause was debated to and fro, in the  
presence of Pope Agatho and many other bishops  
he was founde in processe by all their iudgments  
to haue bene most vniustly accused, and best wor-  
thy of that bishopricke. At what time the same A-  
gatho gatheringe a Synode at Rome of a 125. bish-  
ops against such heretikes as held the opinion,  
that there was but one will and one operation in  
our Sauour Christ, commaunded Wilfride also  
to repaire thither. And when he came he willed  
him to declare his faith, and the faith of the coun-  
trie from whence he came sitting amongst the  
other bishops: Wherin when he & his country  
was founde to be Catholique, it pleased them a-  
mongest other things, to haue this also put in the  
Actes of the decrees, the tenour wherof follow-  
eth. Wilfride the vertuous bishop of Yorke, and  
appealinge to the sea apostolike for his cause, and

*The heresy  
of the mo-  
narchelises  
condemned*

*The sea A-  
postolique.*

Hh 3

by

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by that full authoritie absolued, as well from cer-  
taine complaints laied to his chardge, as all other  
vncertaine quarrels, and sitting in iudgement in  
the followship of a 125. bishops in this present Si-  
nod, hath confessed, for all the north partes of the  
Isles of Englande and Irelande, which are inhabi-  
ted with English men, Britons, Scottes, & Pictes,  
the trewe and Catholike faith, and confirmed the  
same with his subscription.

*Bishopp  
wilfride  
the Apo-  
stle of Sas-  
sex.*

After his returne to Britanny againe, he con-  
uerted the South Saxons from idolatry & super-  
stition, to Christes trewe faith and religion. In the  
Isle of Wight also he appointed certain to preach  
the word of God: and the seconde yere of kinge  
Aldfrides raigne, who had the soueraintie next af-  
ter Ecgfride, he receaued his see and bishopricke  
againe, at the instant request of the kinge. But  
foue yeres after he was accused by the same king,  
and many other bishopps, and deprived againe of  
his bishopricke. Wherein vpon repairing againe  
to Rome, and obtaining licence to pleade in his  
owne defence before his accusers, Pope Iohn and  
many other bishops sittinge in iudgment, it was  
by their diffinitive sentence concluded, that in some  
parte his accusers had falsly forged these malicious  
turmises against him. The Pope also wrote let-  
ters to the kinges of England Edilrede and Al-  
fride, requiringe them to see him restored to his  
bishopricke againe, because he was vniustly con-  
demned. The reading of the decrees concluded  
in the foresaid Sinod assembled by Pope Agatho  
of blessed memory, kept but of late when he him-  
selfe was present in the citie and resident among-  
est other bishops, did much furder his cause. For  
when the Actes of the Sinode, as occasion was  
moued, were openly read two or three dayes before

CHVRCH OF ENGLAND. 471 Lib 5.  
the nobilitie and greate assemblie of people, by  
the Popes commaundement, the protonotarie com-  
ing to that place where it was written, Wilfri-  
de the vertuous bishop of Yorke, appealing to the  
Sea Apostolique for his cause, and by that full au-  
thoritie absolued as well from certaine thinges  
layed to his chardge, as all other vncertaine qua-  
rells &c. as we saied before, these wordes being  
read, euery man was astonnied, and the protono-  
tary ceasing, eche man inquired of other, what  
manner of man this bishop Wilfride was. Then  
Boniface a counsiller to the Pope, and many other  
which sawe him there in Pope Agatho his time,  
made answere and saied. He is the bishop which  
was accused of his owne cuntry men, and came  
to Rome to be iudged by the see Apostolike, eue  
the very same which of late coming hither for the  
false accusatiōs of his aduersaries, was iudged gilt-  
lesse and innocent by Pope Agatho, after the cause  
& cōtrouersie was well examined of both parties,  
& thought to haue bene deprived of his bishoprik  
against all lawe: and more than that had such ho-  
nour & estimation of Pope Agatho of blessed me-  
mory, that he commaunded him to sit in the Sinode  
which he assembled at Rome, as a man of a trew  
perfect faith & sincere minde. All these allegatiōs  
being heard, the Pope and all that were present  
saied, that a mā of such authoritie which had bene  
bishoppe fortie yeres, ought not to be condēned,  
but once againe discharged & quitted frō the false  
accusations & malicious turmises of his enemies,  
& sent home againe with honour to his countrie.  
With this iudgment returning towardes England,  
he fel sodainly sick, whē he came to France, & was  
so weakened, the disease growing vpon him more

and more, that he could not ryde, nor sit on his horse, but was caryed in a bed by strength of his seruantes. Being thus brought to Meldune a citie in Fraunce, he lay four dayes and four nights as though he had byn dead, declaring only by a litle breath, which he drew very faintly and short, that he was alyue.

Continuing thus four dayes without meate and drinke, as speachelesse, and past hearing, he rose the fift daye, and sate vp in his bed, as a man awaked out of a deepe sleepe, and when his eyes were open, he sawe a company of his brethern about him, some singing, some weeping, & fetching a litle sigh, asked for chaplyn Acca. By and by he was called. Who entring into the chambre, and seing his bishop somewhat better amended, and able to speake, he fell downe vpon his knees, and gaue thanks to God with al the company that was present. And when they had sate together a litle while, and entred talke fearefully, of the high iudgements of God, the bishop commanded all to auoyde the chamber for an houre and beganne to talke after this manner to his chaplyn Acca. There appeared vnto me euen now a terrible vision, the which I wil haue thee to heare and to conceale withall vntill I know furder the pleasure of almighty God, what shall become of me. A certaine man clothed al in the white, stood by me saying. I am Michaell the Archangell sent hither for this only purpose, to deliuer thee from daunger of death. For our Lord hath giuen thee longer tyme to liue for the earnest prayers, and lamentations, which thy scholars and brethern here haue made, and also for the intercession of the blessed virgin Marie his mother. Wherefore I say

Vnto

vnto thee, that presently thou shalt be healed of this infirmie and sicknesse, but yet be in a readinesse: for after foure yeares, I will returne againe & visit thee. Againe, as sone as thou art returned to thy countrie, the greatest part of thy possessions, that haue ben taken away from thee, thou shalt receiue againe, and ende thy life in tranquillie and peace. Vppon which comfortable wordes, the bishop recovered, to the great ioy of all men, reioysing and praying God for it.

Thus going forward on his iourney, he came to England. When the letters brought from the sea Apostolique were reade, Berechtwald archbishop and Edilrede sometimes kinge (but then made an Abbot) receiued him gladly in fauour againe. Edilred also entreating Coenrede whom he had made kinge in his place, to come & spake with him, requested him to be a good and gracious Lord to the sayd bishop, which also he obtained. But Aldfride king of Northumberland, who would not receiue him, died within a while after. By which occasion it fel out in the raygne of kinge Ofred his sonne, that in a synode assembled by the riuer Nid, after greate contention & reasoning in both partes, he was receiued into his church & bishopricke againe with al fauour they could shew him. So for foure yeares space, to with to his dying he liued in peace, and died the twelue day of October in a monastery, which he had in the prouince of Wundal, vnder the gouernment of Abot Cudbalde. From whence by the handes of the couent he was caryed to his owne monasterie in Rhypon, & interred in the blessed Apostle S. Peter his church hard by the altar, towards the South side, as we signified before, and ouer

hime

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himis written this epitaphe.

An Epitaphe vpon Bishopp Wilfrid.

Wilfrid that worthy prelat, lyeth bodely in this graue,  
Who moued with godly zeale, to Christ this temple  
gaue.

And of the Apostle Peters name. S. Peters church did  
it call,

To whom the keyes of heauen Christ gaue, cheif go-  
uernour of all.

He guilded it with golde most syne, and hanged it with  
scarlat round,

And sett vp there a Crucifix, of golde euen from the  
grounde.

The foure bookes of Christes ghospell, in golden letters  
are wrote,

At his commaundment and charges eke, right worthy  
to read and note.

A couer for the same also of beaten golde he did fitt,  
The price & valew was greate, but his hart surmoted it  
Touchinge the course of Easter, in dew time to be kept,  
Because by wronge tradition, many it ouerlept.

He taught the Catholike order, al England thorough  
out,

Extirping the contrary error, by authority most stouts.

A numbre of religious men, he assembled in this place,

Instructing them vertuously in the holy Fathers race.

With miseries & perils eke much vexed of longe time,

And of his owne deare contremen chargd with many a  
cryme:

But whē sue & forty yeres, he had kept a bishops state,  
To heauen he past, his bretherns cause, with Christ for  
to debate.

And that with al alacrite, with mirth & ioyfull hart,

Now graunt o Christ that after his trace, we se-  
looe thee on our part.

How

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How Albine succeded the holy Abbot Adrian, and Ac-  
ca the good bishop Wilfride.

## THE XXI. CHAPTER.

THE next yere the death of that forsayd holy  
father, who was the fift of kinge Osrede his  
raigne, Reuerend and worthy father Adrian Ab-  
bot, and coadiutour to Theodore ( Bishopp of  
most blessed memory ) in preaching the worde  
of God, passed out of this transitorie lyfe, and  
was interred in his owne monasterie, in our la-  
dyes church, the one and fourth yeare, after he  
was directed from Pope Vitalian and made coad-  
iutour to Theodore, and the 39. after he came to  
Englande: of whose profounde knowledge and  
lerninge amongst other thinges, this may be a  
sufficient testimony, that Albine his scholar, who  
had the gouernement of the Abbey after his de-  
cease, was so well practised in exercise of holy  
scripture, that he had greate knowledge in  
the greeke tounge, and did speake latin as elo-  
quently without staggering or staying, as he did  
english, which was his naturall language. After  
the death of bishop Wilfride, Acca his priest suc-  
ceeded in the bishopricke of Hagullstad, a man of  
a ioly courage, & honorable in the sight of God  
and men, who enlarged his Cathedrall church,  
dedicated in the honour of saint Andrew, and  
sett forth the buildinges with diuers comely, and  
sightfull workes, and moreouer imployed all his  
diligence and endeouour to gather together out  
of all places, the holy Apostles and Martyrs  
reliques, to the end he might in honour of them  
build

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builde certaine aultars aparte by them selues, in  
litle chapels made for the same purpose, within the  
precincte and walles of the same church.

Besides he sought with all possible diligence  
the histories of their martyrdom and other eccle-  
siasticall writers, and made vp a very large and  
worthy library. Moreouer he zelously prepared  
holy vessels, lights, and other necessities appertai-  
ninge to the better furniture and adorning of the  
church of God. Againe he sent for a cunning Musi-  
cian named Mabam which was taught by the succe-  
ssors of Pope Gregory his schollars in Canterbu-  
ry, to teach him and his clergy to tune and singe.  
For which purpose he kept him twelue yeares, to  
the ende he might partly teach them certaine ver-  
ses and songes of the church, which they could  
not yet singe, partly by his singular cunnigne to  
bringe in vre againe, such songes and tunes as for  
lacke of vse had ben quite, and cleane forgotten.  
For bishopp Acca himselfe was a very cunnigne  
Musician, well learned in holy scripture, founde  
and perfect in the Catholike faith, expert & skil-  
full in all orders, rules, and disciplines of the  
church, and so continued vntill it pleased God to  
reward him for his good zeale and deuotion. He  
was brought vp from a childe in the most holy &  
vertuous prelate Bosa his clergy, then bishop of  
Yorke, and after ward comminge to Wilfride vp-  
on hope of some better learning, spent al his time  
in his seruice, vntil death arrethed him. He went  
with him also to Rome, and learned many holy  
and necessary ordinances of the church which he  
could not attaine vnto in his owne country.

How

*How Abbot Ceolfride, sent to the kinge of Pistes, or  
Redshankes, cunnigne carpenters and worke-  
men to builde him a church; and an epistle wishal  
touching the Catholique celebration of the feast of  
Easter: and after what maner priestes and religious  
men should be shauen.*

THE XXII. CHAPTER.

**T**He same time Naitane kinge of the Pistes,  
which inhabit the Northe coaste of Britan-  
ny, admonished by often meditation of holy  
scripture, abandoned the errour, which he and  
all his country had longe kept, touching the kee-  
ping of Easter, and brought himselfe and all his  
subiectes to the Catholique solemnizing & dewe  
obseruation of the time of Christes resurrection.  
Which that he might bring to passe with lesse dif-  
ficulty and more authority, he required ayde of  
the Englishmen, whom he knew to haue framed  
their religion after the counterpaine and example  
of the church of Rome and sea Apostolique.  
For he sent ambassadours to that Reuerend father  
Ceolfride (Abbot of the monasterie, dedicated  
to the blessed Apostles Peter and Paul, situated  
at the mouth of the ryuer Were, & not farre from  
the ryuer Tyne in a place called Ingiruum, where  
he ruled with great honour and admiration next  
after Benedict, of whom we haue made men-  
tion before) desyringe to receiue from him some  
earnest and forceable exhortation, both to per-  
suade himselfe, & also to confute all other which  
would presume to keepe the feast of Easter after  
their owne fanisie and custome, and not according

*Now cal-  
led wer-  
mouth in  
which Ab-  
by under  
this Ceol-  
frid Saint  
Bede was  
brought up  
and lived  
al dayes of  
his life.*

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to the ordinaunce of Christes church. He requested further to haue instructions by his letters what maner of tonsure the clergy should vse: notwithstandinge he was partly already informed in many points requisite for that purpose. Withall he desired to haue some cunning & expert woork men to builde him a church of great stone, accordinge to the manner of building in Rome, promising to dedicate the same in the honour of saint Peter head and cheif of the Apostles, and to folow euermore with all his wholle realme the order and fashion of the church of Rome and sea Apostolique: so farre forth as men not knowing the Roman tounge and farre distant from them, might attaine to the knowledge thereof.

Vpon sight of these letters Ceolfride much tendring his godly purpose and intent, sent him such cunning and expert artificers, as he required and with all letters indighted, as foloweth. To the right honourable, and most renowned Prince Naitane, Ceolfride Abbot sendeth greting in our Lord. The Catholique obseruation of holy Easter, wherein you desyre to be instructed (right godly and renowned Prince) we haue gladly and diligentlie endeououred to set forth vnto you in these presents, accordinge as of the See Apostolique we haue our selues ben informed & taught. Of which your zeale we highly thanke almighty God knowing wel that when princes & Lords of the earth do employ their study to lerne, to teach & to obserue the truth, it is a singular benefit and special gift of God geuen vnto his church. And most truly spake a heathen philosopher saying that the world should then be happy, when either kings embraced philosophy, or els philosophers might beare

*A learned  
lecter of  
the Abbot  
Ceolfride  
vnto Naitane  
King of the  
Pictes or  
Red-shankes.*

CHVCH OF ENGLAND. 479 Lib. 80  
beare the Soueraintie. Now if by the philosophy of this world, knowledg of the worlde might be had, whereby the world might be beloued, how much more ought such as are cytizens of the heavenly countrie aboue, and but straungers in this world desir, labour, and with all meanes possibly be suppliantes to God, that the higher vower and charge they beare in this world, the more they applye them selues to harken after and vnderstand the will and pleasure of that high Iudge, which iudgeth al, and both them selues obey gladly the same, & moue also al other committed vnto their charge by their example and authoritie to fulfill and perfourme the same? To come therefore to the matter, wherein you require to be instructed, You shall vnderstand, we haue in holy scripture three rules set forth vnto vs, by the which the true and iust time of solemnizing the feast of Easter is appointed, which by no authoritie of man can be chaunged. Of the which rules, two were taught by God in the law of Moyse, the third is ioyned in the ghospell by the effect of Christes passion & resurrection. For the law of Moyse commanded that in the first moneth of the yeare, and in the third weeke of that moneth that is from the fiftenth day, vntil the one and twentieth, Easter should be kept. And it was added by the institution of the ghospell, that in the same third weeke, we should tarry for the Sonday, & on it celebrat our Easter. This triple rule if a man diligently note & obserue, he shal neuer misse in the count of Easter. But if it be your pleesure, to haue euery particular point more pithilie and largely declared, it is written in Exodus, where the people of Israel are commaunded to keepe the feast of Easter when they should be deliuered

Exod. 21.  
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deliuered out of Aegipte, that God sayd to Moy-  
ses and Aaron. *This moneth shalbe vnto you the be-  
ginnings of all moneths, & chiefest in the whole yeare.*  
*Speake to all the children of Israel and tel them. The*  
*tenth day of this moneth let euery man take a lambe,*  
*according their familie and howseholde. And a litle*  
*after he saith. And you shall keepe him vntil the four-*  
*tenth day of the same moneth. And all the whole mul-*  
*titude of Israell shall offer the same vp in sacrifice at*  
*the euening.* By which wordes it is euident, that  
in the obseruation of Easter, though the four-  
tenth day of the first moneth be mentioned, yet it  
is not so mentioned that on that day Easter should  
be kept, but in the euening of that day. That is  
that the lambe should be offred, when the moone  
is fifteen dayes olde, which fifteenth day of the  
moone, is the beginning of the third weeke of  
the moneth. And that it is the selfe same night of  
the fiftene day of the moone in which God strooke  
the Eegiptians, and deliuered the children of Is-  
rael, it appeareth by that he saith, *Seauen dayes yee*  
*shall eat sweete bread.* With which wordes also  
all the third weeke of the first moneth is coman-  
ded to be kept solemne and holie, & not only the  
first day of the weeke. And that we should not  
thinke those seuen dayes to be counted from the  
fourtene to the twentieth he added by and by. *The*  
*first day, there shalbe no leauen bread in your houses:*  
*Who soeuer shal eat in any of your houses any leauen*  
*bred, his soule shal perishe out of the company of Israel,*  
*from the first day vntil the vij. &c.* For in the same  
daye (he saith after) *I wil bring and conduct your hoste*  
*out of the lande of Aegipte.*

The first of all then, he called that the first  
daye of swete bred, in which he would conduct &  
bring:

Exod. 22.  
cap. 8

bring their hoste out of Aegipte. But it is mani-  
fest that they were not deliuered out of Aegipte  
the fourtene day, when the lambe was offred in  
the euening, which night was properly called the  
passeouer but the fiftene daye, as is euidently  
written in the booke of numbers where we reade  
thus. *Wherefore when the children of Israel were* Num. 33  
*gone from Ramesse the fiftene day of the first moneth,* 31  
*the next daie after they kepte the Passeouer with a*  
*mighty power.* Ergo, the seuen daies of sweete  
bread, in the first of the which seuen the children  
of God were deliuered out of Aegipte, must be  
counted (as I said before) from the beginning of  
the thirde weeke, that is from the fiftene of the  
moneth to the twentieth one fully complete and  
ended. Now that the fourtene day is not numbred  
amongest these seuen, where Easter beginneth,  
that which followeth in Exodus doth euidently  
declare. Where after it was said. *For in the se-* Exod. 13  
*uenth daie I will deliuer thy hoste out of the lande of* cap. 17  
*Aegipte,* it was added straitwaies. *And you shall* cap. 18  
*keepe holy this daye, from generation to generation af-*  
*ter one perpetuall rate and ceremonie. The fourtene day*  
*of the first moneth at the euening, you shall eat sweete*  
*bread vntill the euening of the twentieth one in the same*  
*moneth: Seuen dayes shall no leauen bread be founde*  
*in your houses.* Now who doth not plainly see,  
that from the fourtene day to the twentieth one be  
not only seuen daies, but also eight, if the fourtene  
daie be reckoned for one. But if we will counte  
from the euening of the fourtene day to the eue-  
ning of the twentieth one (as the veritie of holy  
scripture diligently searched out doth declare) we  
shall well perceiue, that the fourtene day so be-  
ginneth the feast of Easter in the euening, that all

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the whole weeke hath no more but seauen dayes  
and seauen nightes. Wherefore our proposition  
is proued trew, wherein we said that Easter must  
be kept in the first moneth of the yeare, and the  
thirde weeke of that moneth. And that is indee  
truly solemnized in the third weeke, the solemn-  
tie whereof beginneth in the euening of the four-  
tene day, and is complete and ended in the eue-  
ning of the one and twentie day.

*It is so cal-  
led Act.  
20. and  
Ioan. 20.*

Now after that Christ our true Paschall lambe  
was offred vp in sacrifice, and had made the Son-  
day (called amongst the auncient writers, *una  
vel prima sabbati*, one of the Saboth, or first of the  
Saboth) solemnne and holy to vs for ioye of his  
resurrection, the traditon of the Apostles hath so  
put this Sounday in the feaste of Easter, that they  
fully decreed, nether to preuent the time of Easter  
in the olde lawe, nor to diminishe any on day,  
but commaunded according to the precept geuen  
in the lawe, that the same first moneth of the  
yeare, the same fourtene day, and the same eue-  
ninge should be expected and taried for. In which  
euening when it fell vppon the Saboth daie, eue-  
rie man should take a lambe according to their  
families and householdes, and offer him vpp in sa-  
cristice at the euening. That is to saye, all Christian  
Churches throughout the whole world (which  
all ioyned together maketh but one Catholike  
Church) should prepare bread and wine, for the  
misterie of the fleshe and precious bloud of that  
immaculate lambe, which tooke away the sinnes  
of the world, and when all lessons, prayers, rites  
and ceremonies vsed in the solemnne feast of Ea-  
ster were done, shoulde offer the same to God  
the father in hope of their redemption to come.

For

# CHVRCH OF ENGLAND. 483 Lib. 5.

For this is the selfe same night that the people of  
Israel were deliuered out of Ægypte by the  
bloude of the lambe. This is the same night in  
which the people of God were deliuered from  
eternall death, by Christes glorious resurrection.  
In the morning following, being Sondag, the so-  
lemnne feast of Easter should be celebrated, for  
that is the day, wherein our Sauour, opened the  
glory of his resurrection, appearing diuers times  
in that one day to his disciples, to their vnspeake-  
ble comfort and ioy.

This is the first daye of the swete bread, of  
the which cleare mention is made in Leuiti-  
cus, where we reade thus. *The fourtene day of the  
first moneth at euening is our Lordes passeouer, and the  
fiftene day of the same his solemnne feast of swete bread;  
seauen dayes shall yee eate swete bread: the first day  
shall be most solemnne and holy.* Where if it were  
possible that the sounday might alwaies fall vpon  
the fiftene day of the first moneth, that is to say  
vpon the fiftene day of the age of the moone,  
we might celebrate and keepe the feaste of Easter  
alwaies at one time with the olde auncient peo-  
ple of God as we do in one faith, albeit they dif-  
fer from vs in the kinde of externall sacraments.  
But because the weeke dayes do not runne equal-  
lie with the course of the moone, the tradition  
of the Apostles preached at Rome by Saint Pe-  
ter, and confirmed at Alexandria by the Euange-  
list Saint Marke his interpreter, hath decreed that  
when the first moneth is come, and the eueninge  
of the fourtene day of the same, the next sounday  
also should be expected and looked for from the  
fiftene day to the one and twentieth of the same  
moneth.

*Leuit. 23.  
a. 5.*

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For

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For in which so euer of those it shall be founde, Easter shall be kept in the same. And that because it appertaineth to the number of these seauen daies in which the feast of sweete bread is commaunded to be kept. Wherefore it cometh to passe that our Easter neuer passeth the thirde weeke of the thirde moneth, nor ouer, nor vnder: but ether it hath the whole weeke (that is to say seauen daies of sweet bread according to the old lawe) or at the least some of them. If of all them it compriseth but one, to wit, the seauenth daie, which the holy scripture so highlie commendeth, sayinge.

*Leuit. 23.*

*The seauenth day shalbe more solemne and holie, and no seruile worke shalbe done from morninge to eueninge, no man can iustly reprove vs, and say we keepe not the Easter founday (which we tooke of the gospel) in the third weeke of the first moneth appointed by the lawe as we should do.*

*The contrary opinions is refuted.*

Now then seing the generall cause which the Catholiques alleage for the obseruing of this feast of Easter, is plainly set before your eyes, the unreasonable error of those which rashly presume to passe or preuent without any force of necessitie the time appointed in the lawe, is manifest for all men to espie. For they anticipate and preuent the time appointed in the lawe without any force of necessity, which thinke that Easter day must be kept, from the fourtene moone of the first moneth to the twentieth of the same. For whereas they beginne the eue of that holy feast, from the eueninge of the thirtene, it appereth that they appoint that day in the beginninge of their Easter, wherof they finde no mention in the law. And whereas they refuse to keepe the Easter founday the one and twenty day, in it appereth truly, that they

# CHVRCH OF ENGLAND.

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they exclude vterly from their solemnity, that day which the law commaundeth to be obserued, and had in memory with ioy & mirth aboue all other. And so they end their Easter after a peruerse order, keeping it somtimes altogether in the seconde weeke, but neuer in the seauenth day of the third weeke.

Againe they which thinke they should keepe Easter from the sixtene day of the saide moneth to the twentieth day, roue farre wide from the truth, and runne, though another waie, yet as farre out of the way, as the other did, falling (as the common prouerbe saith) into the greate gulfe and swallowing sandes of Charibdis, while they seeke to escape the dangerous straites of Scilla. For whereas they teach, that we shoulde beginne from the rising of the sixtene moone of the first moneth (that is from the eueninge of the fiftene day) it is manifest, that they vterly seclude from their solemnity, the fourtene day of the same moneth, which the law doth principally and before the rest commend: so that they scarce come to the eueninge at all of the fiftene day in which the people of God were deliuered out of the bondage of Ægypt, in which our Sauour Christ deliuered the worlde from sinne by shedding his precious blood, in which he being buried, put vs in comfort and hope of resurrection and eternall rest after death. And these men by occasion of their former error, falling into another in punishment of the first, whereas sometimes they keepe their Easter in the two and twentieth day of the saied moneth, they do expressly passe the bondes of Easter commaunded in the lawe. For in the euening of that day they be-

ginne their Easter, in which euening they ought by the lawe cleane to haue ended and finished their Easter. Againe by this meanes they make that day the first daye of Easter, which in the lawe is not mentioned at all: to wit, the first day of the fourth weeke. And both these sortes of men are deceaued not only in counting the age of the moone, but also in finding out of the first moneth: the debating of which matter is more tedious and long, then that either it can, or may be comprized in an epistle.

\* The 11.  
daye of  
enarche.

Only this I say, that the time being once certainly knowen, when the day is as long as the night, and the night as the day, at the spring time of the yere, it may infallibly be founde, which ought to be the first moneth of the yere after the accompt of the moon, and which ought to be the last. In the spring the day is as longe as the night, and so the night as long as the day after the opinion of all learned men in the East, and specially of the Aegyptians which beare the price for calculation before all other Astronomers \* the 12. Kalendes of Aprill, as we also haue had experience by triall of the diall. Whatsoever moone therefore the day and night be of one length being fourtene or fiftene dayes olde, that moone pertaineth to the last moneth of the yere before, & therefore is not meet or conuenient for the feast of Easter. But that moone which is at full either after the day and night be of one and equall length, or in the very pointe of that equalitie, in that doubtlesse (because it is the full moone of the first moneth) we must vnderstand that the olde auncients were wount to kepe Easter, and that we ought to kepe ours in like manner, when the Sondaie cometh.

cometh. That it should be so, this reason semeth somewhat to enforce: In Genesis it is written that *Gene. 1.* God made two great lights, the greater to rule the day, and the lesser ouer the night: or as some other translation hath, the greater light was made to beginne the day, and the lesser to beginne the night. Therefore as at the first beginning, the son rising from the full middest of the East made by that his rising, the equalitie of day and night in the beginning of the yere: and as the moone in the very first day of the world the son going downe, followed also at the full, rising in the midst of the East: so euery yere in like manner the first moneth of the moone must be obserued after the same rate: so that she be not at the full, before the day and night be of one length, but either on the very same day (as it was at the first creating of the worlde) or when it is paste. For if the full moone go but one day, before the day and night be of one length, the former reason proueth manifestly, that the same moone must not be ascribed to the first moneth of the yere, but rather to the laste of the yere that is past: and for that consideration not meete nor conuenient for the solemnizinge of Easter day. Els in one yere we should haue two Easters.

Now if it like you to heare also the misticall reason hereof, that it is. In the first moneth of the yere, (which is called *mensis nouorum*, that is, the \* moneth of new springe) we are commaunded to keepe the feaste of Easter, because our hartes and *\* The moneth of April.* mindes being renewed toward the loue of heauenly thinges, we ought to celebrate and honour the misteries of Christes resurrection and our redemption. We are commaunded to keepe

the third weeke of the same moneth, first because Christ himselfe promised vnto vs before the lawe, and in the time of the lawe, came in the thirde age of the worlde in the time of grace, and was made our Easter, and Passeeouer. Secundarily because he risinge from death, the third day after his bitter passion vpon the crosse, would haue that daie to be called the day of our Lorde, and all Christen men to keepe the feast of Easter yearlie the very same day, in honour of his glorious resurrection. The thirde cause is, because we do then truely keepe this solemne feast, if we endeouour to the vttermost of our power, to make our Passeeouer (that is to say our passage out of this world to God the father) with the triple knot of faith, hope, and charitie. After the equalitie of the day and night we are commaunded, yet to tarry for the full moone of the moneth in which Easter falleth, to the end that first the sonne may make the day longer then the night, and afterward the moone also may appeare to the world in her full light, to signifie vnto vs, that the son of righteousness, in whose beames is our saluation, that is to say our Lorde Iesus Christ by the victory and triumph which he had in his resurrection, hath overcome the darknesse of death, and so ascending to heauen, hath replenished his Church (which is often signified by the moone) with the inward light of his grace, by sendinge downe the holy ghoste. Which order of our saluation the prophete beholdinge, said, *Elevatus est sol, & luna stetit in ordine suo.* The sunne is lifted vp, and the moone stood in her order. They therefore which contend that the full moone of the moneth in which Easter should fall, may come before the Sun maketh

\* Dies Dominica.

eth the day and night of equall length, as they disagree in the celebration of most high and great misteries from the doctrine of holy scripture, so they seeme well to agree with them, which trust to be saued without the preuenting grace of Christ. Which in deede presume to teache that man might haue had perfect iustification, though Christ the true light had neuer overcome the blindnesse of the world, with his painefull death and glorious resurrection.

He meaneth the Pelagians.

To conclude therefore, about the equinoctiall springe, when the day and night be of one length, and when the full moone of the first moneth orderly following the same (that is to say) after the fourtene day of the said moneth is fully expired (the obseruation of all which times is commaunded in the lawe) we do expecte yet that thirde weeke (according as in the gospell we learne) the next Sunday following, and then we keepe the solemne feasts of Easter: and that to the ende we may testifie by our doings, that we celebrate not this solemnitie with the old fathers, in remembrance that the children of Israel had the harde yoke of bondage shaken from their neckes in Ægypte, but that we worship with deuoute faith, & perfect charitie the redemption of al the world, prefigured in that deliuerance of Gods old people out of thraldome, and fully ended in Christes resurrection: to the end we may signifie that we reioyce in the assured hope of our resurrection, which we belieue shalbe on the same Sunday also. This accompte of Easter, which we haue here declared vnto you to be followed, is comprised in the compass of nintene yeres, which of late, that is to say in the Apostles time, beganne to be obserued in the

The intention of the golden number.

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in the church especially at Rome and Aegipte, as  
I haue specified before. But by the industry of Eu-  
sebius, who of the blessed Martyr Pamphilus hath  
his surname, it is more plainly and distinctly set  
in order: So that, whereas before the bishop of  
Alexandria was wont euery yeare to send abroad  
to euery particular church the true time of the E-  
aster that yeare to be obserued, now from hence  
forth the course of the full moone being brought  
into this order, and certainly tried out, euery  
church by it selfe can find it without failing. This  
counte of Easter (so distincted by Eusebius) Theo-  
philus bishop of Alexandria made to serue for on  
hundred yeres, at the request of Theodosius the  
Emperour. Cyrill his successour made it for 95.  
yeares more, comprising it in five circles of the  
sayed compasse of 19. yeares. After whom Dio-  
nysius the yonger added as many circles in like or-  
dre and stile which reached euen to ouer tyme,  
Which now approching nigh to the date and  
terme prefixed, there is now a dayes, such store  
of calculators, that in our churches through out  
all England there be many, which can by the  
olde precepts of the Aegiptians (which they haue  
learned and committed to memory) extende and  
drawe forth the circle and course of Easter, in to  
as many yeares, as them listeth, euen to the num-  
bre of 532. yeares. Which number of yeares be-  
ing expired, all that appertaineth to the course of  
the sunne, moone, moneth, and weeke, returneth  
into the same order it did before. The calculati-  
on or directory of which time, we haue not at  
this present sent vnto you, because demaunding  
only to be instructed of the reason and cause of  
this time of Easter, it seemeth you are already  
informed

CHVRCH OF ENGLAND. 491 Lib. 5.  
informed of the time it selfe.

Hauiing now hytherto bresly and compendi-  
ously spoken cōcerning the due obseruatiō of Ea-  
ster, accordinge to your Highnesse request, we  
exhorte you most humbly to prouide, that your  
Clergie haue the same tonsure which the church  
doth receiue & vse as most agreeable to the Chri-  
stian faith, wherof you required also our letters.  
We know right well that the Apostles were not  
shauen all after one sort. Neither now the whole  
catholique church as it agreeth in one faith, one  
hope, and one charitie towards God, so vieth  
also one and the selfe same order of tonsure. A-  
gaine that we may consider the time before vs, to  
with, the time of the holy patriarches, Iob a per-  
fect pattern of patience, when his tribulation and  
aduersitie beganne, shore his head. Wherby we  
learne that in time of prosperity, he was accusto-  
med to let his haire growe. Yet Ioseph a true tea-  
cher and practiser of chastitie, of humilitie, piety  
and al other vertues, is written to haue bene sha-  
uen, when he came out of prison. Wherby it ap-  
peareth that in prison for the tyme of his indur-  
ance, he was wonte to remaine with longe  
haire, nor clipte nor shorne. Lo her two vertuous  
and godly men who inwardly in hart and minde  
were one, shewed yet in outward behaiour some  
diuersitie of Ecclesiasticall tonsure, hurteth no-  
thinge at all such as haue a pure faith in God, and  
perfect charitie towards their neighbour, especi-  
ally seing we reade no controuersie betweene  
the Catholique writers, touching the difference  
and diuersitie of shauing, as there hath bene for  
the celebration of Easter, yet notwithstandinge  
amon-

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amongest all kinde of censures which we finde to  
haue benevſed, or in the Church, or vniuerſally  
amongest all other men, I may well ſay, that none  
is rather to be followed and receaued of vs, than  
the very ſame, which he wore on his head, to  
whom Chriſt ſaied after he had confeſſed him to  
*Math. 16.* be the ſonne of God. *Thou art Peter, and vppon this  
rocke I will build my Church, and hell gates shall not  
preuaile againſt it. To thee will I geue the keyes of the  
kingdome of heauen.* And contrariwiſe we may well  
beleue, that none is more to be abhorred and de-  
teſted of all faithfull men, that that which he had  
to whom deſiring to buy the grace and gift of the  
holy ghoſt with money, Saint Peter ſaied. *Thy  
mony perish with thee, becauſe thou thinkeſt the giſte  
of God may be obtained with mony. There is no part,  
nor fellowſhip for thee in the miniſtery of this  
worde.*

And truly we are not ſhauen or clipt round  
for that conſideration onely, that Saint Peter  
was ſo ſhauen, but becauſe he was ſo ſhauen in  
the remembraunce of Chriſtes paſſion, therefore  
we alſo deſiring to be ſaued by the merites of the  
ſame paſſion, do beare vppon the toppe of our  
crowne, (beinge the higheſt parte of our body)  
the ſigne of Chriſtes paſſion as Peter did. For as  
euery congregation of faithfull men which by  
the death of him that quickeneth and reuiueth  
them, is made in very deed a holy congregation,  
commonly accuſtometh to beare the ſigne of the  
croſſe in their forehead, that by the diuine power  
of the ſame they may be defended from all aſſaul-  
tes of the deuill, and may by often remembraunce  
and admonition of it, be inſtructed how they  
ought to crucifie the fleſh withall her ſinne and

*They did  
beare the  
ſigne of the  
Croſſe in  
their fore-  
head which  
uſed to  
belleſſe them  
ſelues the-  
rewith.*

concu-

CHVRCH OF ENGLAND. 493 Lib. 5.  
concupiſcence, ſo in like manner it behoueth them  
which either being made by vowe monks, or by  
profeſſion of the clergy, do binde themſelues  
more ſtraitlie with the bridle of continency for  
Chriſtes ſake, to beare in their head by clipping,  
the forme of a crowne, as our mercifull Sauour  
caried vpon his precious head, at the time of his  
paſſion a crowne of thornes, to the intent he might  
thereby carie, yea and carie away the thornes and  
briers of our finnes. To the end alſo they may  
proteſt vnto the worlde, euen by their open head,  
that they are ready and glad to ſuffer all mockery,  
irriſion, and obloquy for his ſake. Laſt of all to te-  
ſtifie, that they looke for the crowne of eternall  
glorie, which God hath promiſed to all that loue  
him, and that for the purchaſing of this, they con-  
temne all wordly ſhame and wanton wealth.

But touching that faſſion of ſhauing which Si-  
mon Magus enemy of Chriſtes faith vſed, who  
doth not euen ſtrait at the beginning deteſt and  
abhorre it withall his magike? Which to our-  
ward ſight ſemeth to haue the likeneſſe of a crow-  
ne in the oppermoſt part of the head, but when a  
man cometh nere and beholdeth the hinder parte,  
he ſhall finde that which ſemed to be a crowne, to  
come very ſhort thereof. And truly in ſuch man-  
ner as it is voide of Chriſtian conſiderations, ſo  
for Simons ſecte it is very conuenient. Who in  
deed by their ſimoniacall hypocriſie ſeme in this  
life to certain deceiued perſons worthy the glorie  
of euerlaſting ioye, but in the life which follow-  
eth the diſſolution of this bodie, are not only de-  
prined of all hope of the crowne of glorie, but  
(which is more) are condemned to euerlaſting  
tormentes and paine. And here truly I would not  
your

your Highnes shoulde thinke that I prosequute and debate this matter so largely, as though I iudged them worthy to be condemned which vse this manner of shauinge, if they tender in hart and deede vnitie of Christes Catholique Church. Nay I boldly protest, and affirme, that many of them haue bene vertuous and holy men, of which Adamannus, priest and Abbot of the Columbines is one. To whom amongst all other thinges, when he was sent in embasie, for his owne countrie to kinge Alfride, and as he passed was desirous to see our monasterie, and shewed in his behauour and talke, much wisdome, humilicy, and godlinesse, I saied these wordes vnto him.

I beseech you good brother, why doe you, beleuing that you shall passe hence to a crowne of life that hath no ende, weare in your head the proportion and fourme of a crowne, which hath an ende, seming in behauour to be contrary to your faith? And if you seeke the fellowship of Saint Peter, why do you follow that manner of shauing, which he vsed whom Saint Peter did excommunicate and deliuer to the deuill, and do not rather shew that you loue entierlie withall your harte his habite, with whom you desire to liue in eternall blisse? Knowe you for a suerty my deuely beloued brother (quoth he) that albeit I vse the same fashion of shauing which Simon Magus did after the custome and manner of my countrey, yet I vtterly detest and abandon the vnfaithfulnesse and infidelitie of Simon Magus, and desire withall my hart to follow the stepes of the most blessed head of the Apostles Saint Peter, so farre forth as my poore habilitie will serue. To that I replied and saied, I be-

leue

leue it is so in very deed. Yet it may be a more manifest declaration, that you imbrace euen from the bottom of your hart all that the holy Apostle Peter taught, if you keepe that outwardly, which you knew was vsed of him generally. For I thinke your wisdome doth easely iudge it most conuenient, vtterly to seclude from your presence and face (dedicated to God) the habit, proportion, and figure of his continuaunce, whom you abhorre with all your harte, and minde. And contrariwise as you desire to follow his steps & counsell, whom you looke to haue as a patrone before God the father, so it becometh you to follow his outward behauour.

This for that time I spoke to Adamanus, who after well declared how much he had profited by seinge the ordinances and rules of our Church. For after his returne to Scotland, he reduced by his preaching many of the same country, to the Catholique obseruation of Easter. Albeit he coulde not reduce the monkes that liued in the Iland Hij (where he was Abbot) thereto as yet. He thought also to redresse the manner of ecclesiasticall tonsure amongst them, if his authority could haue preuailed. And I now also (most puissant prince) do exhorte you to endeavour with all the country, where the kinge of kinges, and Lord of Lords, hath geuen you loueraintie, to obserue and keepe all that agreeth with the vnitie of Christes Catholike and Apostolike Church. So it will come to passe, that after you haue had dominion and rule here vpon earth, the primate and head of the blessed Apostles will gladly open to you and yours, the gates of heauen to rest with the holy angelis, and other deere frendes of God.

The

The grace of God, of our euerlasting kinge and Lord preferue you ( most derely beloued sonne in Christ ) and graunte you longe prosperous raigne to our quietnesse and peace.

When this Epistle was reade in the presence of kinge Naitane, with many other lerned men besides, being truly translated into the kinges native tounge, by them which did well vnderstande it, he much reioyced at that exhortation, as some reported: euen so much that rising from the place where he and many of the nobility sate, he fell downe vpon his knees, and gaue God thanks, that he had deserued to receiue such a benefit out of Englande. And truly, saied he, I knew before that this was the true celebration & keepinge of Easter, but now I do so well knowe the cause and reason, why it should be so obserued, that me thinketh I had no knowledge of it at all before: wherfore I professe and openly protest before you all, that are here present, that from henceforth I and all my people, will keepe the feast of Easter at the time which is here described. I thinke it good also that all priests and religious men in my realme, ought to receaue this kinde and manner of shauing, which we haue heard to be very reasonable. And without any furder delay by his princely authority he performed that which he spoke. For forthwith the accompte of nintene yeres, were sent abroad by a publique Edicte, to be copied out, learned, and obserued through out all the prouinces of the Pictes: the erroneous accptes of 84. yeres altogether blotted out. All priestes and religious men had their heads shauen rounde, after the true shape and figure of a crowne. And all the whole country being well reformed,

*This ac-  
compte is  
now called  
the golden  
numbre.*

glad that they were reduced now to the discipline and ordre of saincte Peter ( primate and head of the Apostles ) and committed as though it were to his patronage and protection.

*How the monkes of Hy with other monasteries vnder their iurisdiction beganne, at the preaching of Ecgbert, to keepe Easter after the canonicall ordinance of Christes church.*

## THE XXIII. CHAPTER.

**N** Ot longe after, the monkes of Scotlande which inhabit the island Hy, with al other monasteries vnder their iurisdiction, were brought by gods great prouidence to the canonical obseruation of Easter, and right manner of ecclesiasticall consure. For the yere after Christes incarnation, 716. when Coenredetoke the gouernment *An. 716* and soueraintie of Northumberlande after Osrede was slayne, the derely beloued of God, and honourably of me to be named, the Father and priest Ecgbert, cominge vnto them out of Ireland, was honourably receiued and ioyfully entertained of them. This Ecgbert beinge diligently heard of them; as one that had a singular good grace in preachinge, and practised in lyfe with much deuotion, what he taught openly in their congregation, did chaunge by godly exhortations and aduertisements the olde tradition of their forefathers. Of whom we may verifie that sayinge of the Apostle *Emulationem Dei habebant Rom. 12.* *sed non secundum scientiam.* They had an earnest desyre to folow God, but not accordinge to knowleadge. And he taught them by one appointed

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 ted compasse (which shoulde be perpetuall) to  
 keepe the cheefe and principally feast after the  
 Catholique churches institution, and manner of  
 the Apostles. The which all appeareth to be done  
 by the great goodnesse and infinit mercy of God:  
 that because the countrie which had the know-  
 leadge of God, and his holy worde, did freely &  
 gladly communicate the same to englishmen,  
 shoulde them selues afterwarde come to a more  
 perfect trade of life, then they had before by the  
 helpe and instruction of englishmen, now also  
 associated and allied vnto them. As contrarywile  
 the Britons which would not ones open their  
 mouth to teach the Englishmen the knowledge  
 of Christ, which they had before receiued, are  
 now hardned in blindnesse, and halte allwayes  
 from the right way of truth, neyther vsinge the  
 ecclesiasticall rouse after dew maner, neyther  
 celebratinge the feast of Easter in the societie of  
 the Catholique church: whereas now al English-  
 men are established in the faith, and perfectly in-  
 structed in all pointes of Catholike religion.

The monkes of the Iland Hiy in Scotland, re-  
 ceived at the preachinge of the learned father  
 Ecgbert, the Catholique rites and customes, vn-  
 der their Abbot Dumehad, about 80. yeares after  
 they sent Bishopp Aidan to preache the faith to  
 the Englishmé. This man of God Ecgbert remai-  
 ned in that Iland 13. yeres, which he had now  
 as it were newly, and first consecrated vnto Christ  
 by reducinge it to the Catholique vnitie and so-  
 cietie. The same good father in the yere of our  
 Lorde. 728. vpon Easter day, which then fell v-  
 pon the 24. of Aprill, after he had that day sayed  
 Masse in remembraunce of our Lordes resurre-  
 ction

An. 718.

ction, departed this worlde and finished the same  
 day that ioyfull festiuitie, with our Lorde and all  
 the blessed company in heauen, which he had be-  
 gonne with his brethern euen that day by him re-  
 duced to the Catholique vnitie. And truly the  
 prouidence of God herein was wonderfull, that  
 that Reuerend father should passe out of this  
 world to God the father, not only vpon an  
 Easter day, but also vpon that Easter day which  
 was the first Easter celebrated after the Catholi-  
 que order in that place. The bretherne therefore  
 reioysed, both for the certaine and Catholique  
 obseruation of Easter then learned, and also to see  
 their teacher and master, that time also to passe  
 to God to be there their patrone and intercessour.  
 The good father also reioysed that he liued here  
 so longe, vntil he might see presentlie his scho-  
 lers to celebrate with him that Easter, which  
 euer before they shunned and abhorred. So this  
 most reuerend Father beinge now certainly assu-  
 red of their vndoubted amendment, reioysed to  
 see that daye of our Lorde: He sawe it, I say, and  
 reioysed.

*What the state is of Englishmen, or of all Britanny at  
 this present: With a brief recapitulation of the  
 work, and with a note of the time.*

#### THE XXIV. CHAPTER.

THE yeare of Christes incarnation 725. which An. 725  
 was the 7. of Osric kinge of Northumber-  
 landes raigne, Vicer Ecghertes sonne kinge of  
 kent, passed out of this transitorie lyfe the 4. of  
 Aprill, leauing three sonnes, Edilbert, Eadbert, &  
 Aldric,

K k 2

Aldric

Aldric, heires of his kingdome, which he had gouerned 34. yeares and a halfe. After his death the next yeare folowing Tobias bishop of Rochester died, a man certainly wel learned (as I mentioned before) for he was scholer to two Masters of most blessed memory: Archebishop Theodore, and Abbot Adrian. By which occasion, besides his knowledge in diuinitie, and all other sciences, he so perfectly learned the Greeke rounge, and the Latyn, that he had them as perfecte and familiar, as his owne propre language. He is buried in a litle chappell of sainct Paule, which he builded in S. Andrewes church, for a tounge and place of burial after his death. After him Aldwulff succeeded in the bishopricke, and was consecrated by Berthwalde the Archebishop. The yeare of our Lorde 729. appeared two greates blasfinge starres about the sonne, makinge all that behelde them maruelously afrayed. For one went before the sonne euerie morninge, the other appeared in the eueninge, strey after the sonne was downe, prefiging as it were, to the east & weast, some greates destruction. Or, if you will saye, one appeared before day, the other before night, that by both the sayed times they might signifie diuerse miseries to hange ouer mens heads. They helde vp a fier brande, rowarde the North, ready as it were to set all a fier. They appeared in Ianuarie, and continued almost two weekes. At what time the Saracenes wasted and spoiled Fraunce with much murder and bloushed. Who not longe after were iustly punished in the same countrie for their spoyling.

The same yeare that the holy and good father Ecgbert died, as we sayed before on Easter, streit after

after Easter kinge Osric hauinge the Soueraintie in Northumberlande departed out of this lyfe the 9. of May, after that he had appointed Ceolwulff brother to kinge Conrede his predcessour, to be his successour in the kingdome, hauing raigned 11. yeares. The beginning and processe of whose raigne is so full of troubles, hath had such diuerse successe of thinges contrary one to the other, that we cannot yet well tell what may be written of them, nor what ende euerie thinge will haue. The yeare of our Lorde 731. Archebishop Berthwalde worne out with olde age, died the 8. of Ianuary 37. yeares, 6. moneths and 14. dayes after he had ben bishop. In his place the same yeare Tacwine of the prouince of the Marshes, was made Archebishop, a longe time after he had bene prieste in the monasterie of Bruiden: He was consecrated in Canterbury by the reuerend fathers, Daniel bishop of Winchester, Ingualde bishop of London, Alduine bishop of Lichfelde, and Aldwulff bishop of Rochester, the 10. of Iune, beinge Sounday, a man certes notable for his godlinesse and wisedome, and well conuersant in holy scriptures. Wherefore at this present Tacwine and Aldwulff are bishoppes of kent, Ingualde of the east Saxons, Eadbert and Hadulac of the east english, Daniel and Forthere of the weast Saxons, Aldwine of the Marshes, and Walstode of them which dwell beyonde the ryuer Seuerne rowarde the Weast. Wilfride of the Viccij, Cymbert of Lindisfarne. The isle of Wight is vnder the iurisdiction of Daniel bishop of Winchester. The prouince of the Sowth Saxons continuinge certaine yeares without a bishop is gouerned of the bishop of the West Saxons, in such

An. 731.

\* Of York  
ke.  
\* Of holy  
land and  
all Nor-  
thumber-  
land.

An. 729.

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in such cases as a bishoppes helpe is necessarie.

All these prouinces, and others of the south  
eue to Humber with their kinges, are in subiecti-  
on and owe homage to Edilbald kinge of the  
Marshes. But of Northumberlande where Ceol-  
wulff is king, there ar but four bishops, Wilfride  
of Yorke, Edilwalde of Lindisfarne, Acca of Ha-  
gulfstade, Pethchelme of Whitchurch, which be-  
inge made a bishops see of late, when the faith-  
full people beganne to multiplie, hath now this  
Pechthelme for their first bishop. The pictes also  
at this time are in league with the Englishmen,  
and in vnitie with the catholique church. The  
Scottes which inhabit Britanny, content to keepe  
their owne lymittes and borders, worke no trea-  
son towards England. The Britos, albeit for the  
most parte, euen of prinie malice and grudg they  
maligne the Englishmen, and impugne with their  
lewde maner, the time of Easter or dayned by the  
church, yet the almightie power of God and man  
resistinge their malice, they can haue their purpo-  
se in neither of them. For though they are in  
some parte free, yet for the more parte they are  
in subiection to Englishmen. And now all warre  
and tumult ceasing, all thinges being brought to  
an vnity & concorde, many in Northumberlād as  
wel noble men, as poore, layinge away al armour  
and practise of chiuallry, become both they and  
their children religious men. Which what suc-  
cesse it is like to haue, all posteritie shal see. Thus  
for the present standeth the whole state of Bri-  
tanny. The yere sence the english men came into  
Britanny 285. and 733. since the incarnation of  
Christ, in whose raigne let the earth alwayes re-  
ioyse. And seinge Britanny taketh ioy and com-  
fort

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fort now in his faith, let many ilandes be glad,  
and sing praise to the remembraunce of his ho-  
ly name.

THVS ENDETH THE FIFTE  
and last booke of the Historie of the  
Church of Englande.

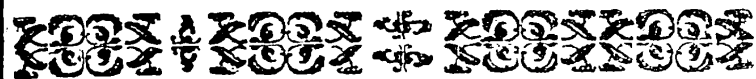
*The wordes of Venerable Bede folowing after the ab-  
ridgement of this whole historie, in the 3. Tome  
of his workes, which we haue thought good to  
place here at the ende of the Historie it selfe.*

**T**HIS much touching the ecclesiasticall histo-  
rie of the Britons, and especially of the En-  
glish nation, as I could learne by the writings of  
my auncesters, by the tradition of my elders, or  
by my owne knowledge, I haue by the helpe  
of God, brought vnto this order and issue, I  
Bede the seruannr of God, and priest of the  
monasterie of the blessed Apostles Peter and Paul  
at Weimouth. Who being borne, in the ter-  
ritories of the same monasterie, when I was seue  
yeares of age, I was deliuered by the handes of  
my frendes and kinsfolkes, to be brought vp of  
the most Reuerend Abbot Benet, & afterward to  
Ceolfride. From the which time, spending all  
the dayes of my life in the mansion of the same  
monasterie, I applied all my study to the medita-  
tion of holy scripture: and obseruing withal the  
regular discipline, and keepinge the daly singing  
of Gods seruice in the church, the rest of my time  
I was delighted alwaies, to learne of other, to  
teach my telfe, or els to write. In the 19. yere of  
Kk 4 my

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 my age I was made deacon, and in the 30.  
 yeare Priest. Bothe which orders I receaued by  
 the handes of the most Reuerend bishop Iohn  
 of Beuerlake, at the commaundement of Ceol-  
 frid my Abbat. From which time of my priest-  
 hood, vntill the yere of my age 59. I haue vp-  
 pon holie scripture (for my owne instruction and  
 others) partly bressly noted and gathered what  
 other holie fathers haue written, partly I haue  
 at large expounded after the maner of their in-  
 terpretation and meaning.

FINIS.

A N



# AN AMPLE TABLE OF ALL THE SPECIALL MATTERS HANDLED IN this present historie of the Church of England.

BY THE VENERABLE AND SOLE  
*authoritie whereof, the Catholique may pre-  
 sently stop, the mouth of any heretique, in  
 a number of their present wran-  
 gling disputes.*

A



Aint Peter appeared in the night to Lau-  
 rence Archbishop of Canterburie, and *Apparition.*  
 scourged him with sharpe stripes, for that he  
 intended to forsake the Church of England  
 committed to his especial charge, pag. 178.

A notable Apparition, by the which Edwine, the  
 first christian kinge of Northumberland was conuer-  
 ted to the faith, pag. 199.

Apparitions made to S. Furseus, pag. 178.

To a Nunne of Berching monasterie, pag. 345.

To Edilburge Abbess of the same monasterie, pag.  
 346.

S. Edilburge her selfe, appeared to one of her owne  
 religious, pag. 348.

Three persons appeared to kinge Sebbie before his  
 death, pag. 351.

S. Peter and S. Paul appeared vnto a litle boy, p. 360.

Abbess Hilda appeared to a religious woman after  
 her death, pag. 375. & 376.

S. Michael appeared to bishop Wilfride pag. 470.  
 Of Apparitions see more in *Visions.*

## A Table.

*All these places proving so plainlie the apparitions both of Saintes and Angells, the historie being so ancient, the author so venerable, and the worke so authentickall, how are not Protestants ashamed to say, that nether Saintes nor Angells euer appeared to men since our Saviour Christ, and his Apostles?*

*Altars.*

S. Gregorie our Apostle, appointed Abbot Mellitus, to make Altars in England, and also to place reliques vpon them, pag. 114.

An Altar in the church of S. Peter and S. Paul in Canterburie, dedicated in the honor of S. Gregorie, pag. 170.

Of Altars see more in *Monasteries and Churches.*

*Contrarie, Protestants erreſt none after the example of of so great a Saint, but pul all Altars downe to the verie ground, and burne and abuse all holie reliques?*

*Almes.*

Of the great pietie of S. Aydan, and of the Almes he bestowed on the poore, pag. 240.

How Kinge Oswald, gaue a dish of siluer, fild with the best dainties vpon his table, to the poore, pag. 243.

How bishop Aydan gaue his horse, all richly trapped as he was, to a poore man, pag. 240.

The greates charitie and almes of bishopp Iohn, pag. 410.

How one which had beene starke dead, returning to life, distributed all his goods into three partes, one to his wife, one to his children, and the third to the poore, pag. 439.

S. Gregorie our Apostle, a great almes man, pag. 159.

*Alban.*

*Alleluia.*

S. Alban the first martyr of England, pag. 85.

An army of infidels put to flight, at the Christians singing Alleluia, pag. 112.

*Anchorets.*

*Apostacie.*

Anchorets, see S. *Guthbert.*

Apostacie from the faith, punished from heauen, pag. 130.

*Austeritie.*

The great austeritie of the Scottishe monkes, which first gouerned the Englishe church, pag. 307.

Austeritie, see more in *Fasting.*

B. Pal.

## A Table.

B.

Palladius sent to be the first bishop of the Scottes, Bishops by Celestinus pope of Rome, pag. 98.

How bishops are to be created, pag. 128.

S. Gregorie bishop ouer the whole worlde, and our Apostie, pag. 153.

Mellitus the first bishop of London, ordained bishop by S. Augustin, pag. 169.

Authoritie receiued by Mellitus from the high bishop of Rome Boniface, to make bishops, pag. 173.

Iustus the first bishop of Rochester, pag. 170.

The first bishop of Lincoln, pag. 355.

Wilbrood an English man, the first, Archbishop of Vltrait in Frisland, pag. 438.

S. Augustine our Apostle, ordaineth bishops by the appointment of pope Gregorie, pag. 118.

Bishops, see in *Consecration.*

*The popes at the first conuersion of our contry, haueing power to create bishops, to send them to vs, and to giue them power to create others, which nether kinge nor queene attempted to doe, how cometh it to passe, that this power is now denied them; that some Protestant Kinges and Queenes doe take it vpon them; and that all Puritans oppose the same in Popes or Princes?*

*Blessing.*

Blessing by a bishop, pag. 263.

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Bishop Chad giueth his blessing, pag. 350.

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- Wilfride.** The life of bishop Wilfride, the Apostle of Suffex, pag. 464.
- Wilbrod.** Wilbrood an Englishman, the Apostle of Frisland, 438.

## THE ERRATA.

Page 80. line 19. after these wordes, fought the yeare of, adde, his empire, which was the yeare of. Page 83. line 16. and Gera being condemned, reade, and Gera: Gera being condemned, page 124. line first and second, bishops office in, reade, bishops office is in.

# A FORTRESSE

## OF THE FAITH

FIRST PLANTED AMONG VS  
ENGLISHMEN, AND CONTI-  
nued hitherto in the vniuersall  
Church of Christ.

THE FAITH OF WHICH TIME  
*Protestants call, Papistry.*

By THOMAS STAPLETON  
Doctor in Diuinitie.

*Melius erat illis non agnoscere viam iustitie, quam post  
agnitionem terrorum conuertere ab eo quod illis  
traditum est sancto mandato. 2. Petr. 2.*

It were better for them neuer to know the way  
of righteousnesse, then after the acknow-  
ledging thereof, to reuolte backe from the  
holy commandement deliuered vnto them.



At S. OMERS,  
For IOHN HEICHAM;  
With permission, Anno 1655.